THE PRENTISES PRACTISE IN GODLINESSE, and his true freedome.

Diuided into ten Chapters. Written by

B. P.

PROVERBS 17.2.

A discreet Seruant shall haue more rule then the Sonnes that haue no wisedome, and shall haue like heritage with the Brethren.



LONDON

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TO THE RELIGIOVS-
ly disposed and vertuous yong men, the Apprentises of the City of London, all happines both in this life and in the life to come.

Pythagoras the Philosopher expressing the double course of mans life by the letter Y, intimateth that which our Sauiour Christ hath more plainly set downe concerning the double way; whereof one hath a strait passage and narrow gate at the first, which few do embrace; but in the end thereof, there is great comfort and rest, for it guideth the passenger vnto eternall happinesse and saluation: The other is wide and spacious at the

beginning, wherby many trauaile, but in the end they find great trouble and ſtraitneſſe, for it leadeth vnto euerlaſting woe and deſtruction. Both theſe waies are ſet before our eies as life and death; for we may not be idle, but of neceſſity muſt walke, ſeeing our life is a pilgrimage, and chooſe either to trauell the narrow way vnto life, or to runne the broad way vnto death. The way of life, is a religious profeſſion, a vertuous and conſcionable carriage, when wee giue vnto God, that which is Gods; and to *Ceſar*, our Magiſtrates and Maſters, that which belongeth vnto them. The gate of this way is narrow, and the paſſage ſtrait: for the liberties of fleſh and blood muſt be reſtrained, our affections bridled, and the whole man captiuated vnder the yoke of the obedience

of

of Iesus Christ, as also such whom we are to obey & serue vnder him. The way of death, is a sinfull and licentious life, when we serue sin and Satan, and make no conscience of obediēce neither towards god nor man. The gate of this way in the beginning is broad, and the passage easie, giuing liberty & full head to our youthy affections and lusts of the flesh, but the end is vtter perdition and straitnes. Wherfore let euery yong man, beholding these two waies, choose that which leadeth vnto eternall life in heauen, by a sanctified life for a time on earth, walking sincerely with him who is the *Way*, the *Truth* and the *Life*. To this end I haue penned this insuing Tractate, which, welbeloued Brethren, I haue commended vnto your fauourable acceptance, that therin you might see which is the nar-

row way, the way of life, & learne how to trauell therein, neither let that diuellish prouerb, *a yong Saint an old Diuel*, direct your course, but endeuor being yong to be Saints of God, & to dedicate your youth to him and his seruice onely, who vndoubtedly will giue you constancie to perseuere, that you may become *Old Saints* on earth, and at last a ioyfull end, that you may be *Blessed Saints* in heauen, & liue with him for euermore: to whose gracious & mercifull protection, in the meane time I commend you all. *Amen.*

Your euer louing Brother,

B. P.

The Epiſtle to the Reader.

CHriſtian and Charitable Reader, many are the diſcouragements that the children of God receiue at the hands of wicked men, in this iron and declining age of the world, from the ſincere embracing of the Goſpell, or ſhewing forth the fruits of ſanctification, in this crooked and ſinfull generation, but much more from publiſhing any holy Treatiſe, tending to this purpoſe: to omit the bookes that are written, not of vertue and verity, but of vilenes and vanity, which many offer now a daies, as ſo many Sacrifices to the diuell (by the which as with ſo many cups of poiſon, he infecteth the hearts of millions of people)

people) what great delight the enemy of mankind taketh herein, he that can see any thing, may easily discerne by the cursed instruments which he raiseth vp from time to time; as his children the Papists, whom wee had thought (long agon) had beene dead in their nests, yet now like serpents hauing cast their coates, begin to lift vp their heads out of their holes with fresh and new coloured heresie, and with their poysoned pennes (as a holy man of God saith) haue defiled not inke and paper, but heauen and earth with their detestable and satanicall wickednesse. But to let them sinke in their sin, til they come to the bottome of hell, which is of old for thē prepared: who sees not the whole world is rocked asleep in the cradle of security, wallowing in their sins like fishes in the sea? so that we may take vp that complaint which the Lord proclaimed from heauen in the daies of Hosea,

ſea, *ſaying*, The Lord hath a controuerſie with the world, *becauſe there is no truth, mercy, nor knowledge of God, but by ſwearing, and lying, and ſtealing, and whoring they breake out, and bloud toucheth bloud: and being thus frozen in their dregs, hauing made a league with death, & a couenant with hell it ſelfe, they are of the ſame minde with theſe people of whom we ſpake, ſaying, Yet let no man rebuke or reproue another: for the people are as they that rebuke the Prieſt; not onely deſpiſing inſtruction, and refuſing admonition, but they murmure at* Moſes *and* Aron, *and are ready to ſtone* Caleb *and* Ioſhua, *the two Captaines of the Lords hoſt, and we are become their enemies for telling them the truth. Howbeit, whē the eies of merciful men are ſet vpon thē, & labouring to ſaue their ſoules from being condemned with the world, beſeeching them to breake vp*

the

the fallow ground of their hearts that the Lord might raine righteousnes vpon them, they are ready to giue them Steuens *reward for his sweet Apology, and though they haue not the authority of the Magistrate, yet with the vnruly euill of the tongue, they assemble themselues (as the Prophet* Ieremy *speaketh) saying;* Come, let vs smite them: *but how, with swords or staues? no surely, but with the cursed weapō of the tongue, according to the custome of al wicked men frō time to time, with reprochings & reuilings, & with their venemous arrowes, as much as in them lies, to shut and pierce thorow the hearts of the Saints of God, with that odious and damnable name of Hypocrite and dissembler, so that we may say with the Prophet* Ieremy: We are in derision dayly, euery one mocketh vs: *and as he saith elsewhere;* Woe is me that my mother hath borne me

Acts 7.

me a contentious man, whom all the world hateth. *Yea surely so far may we be from stirring one another vp in this kinde, that wee may weep and sigh in secret, as diuers of the Saints of God haue done, & wish with this Prophet,* Oh that my head were full of water, and mine eies a fountaine of teares, that I might weep day and night for the slaine of the daughters of my people! Oh that I had in the wildernesse a cottage of waifaring men! *Yea surely if the wil of the Lord were, we could wish with the Prophet, that we had the wings of a Doue, that wee might flie to the vttermost parts of the earth, that we might be out of the reach & rage of the wicked men; but such is the zeale of the glory of God, wherwith his children are inflamed, & such is the nature of faith, wherewi th their hearts are touched, togethe r with the large promises where-*

Ier. 9.1.2.

with

with they are allured, that in despight of diuels or men, they haue alwaies made conscience of this duty. Hence it is, that in the scriptures wee haue so many examples of this kinde. It was Peters *commission that when he was conuerted, hee must strengthen his brethren. The woman of Samaria, when Christ came to her conscience she hideth it not vnder a bushell, but runneth into the city with open proclamation, saying to her neighbours: Come, see a man that told mee all that euer I did. Yea wee finde that this hath alwaies beene so precisely obserued that the children of God haue neuer neglected it in the time of greatest affliction that euer they did vndergoe; onely two shall suffice in stead of many: whereof the first is in the Lamentations, where the Church speaketh after this manner:*

Lament. 1 12. Haue you no regard all you that passe by this way, to behold and see

see where there is any sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted mee in the day of his fierce wrath? *Wherein wee see the perpetuity of the loue of the children of God towards their Brethren, that euen when they were at deaths doore they called vpon their neighbours to make vse of the iudgements of* GOD. *Answerable to this, is that famous example of the Theefe on the Crosse, who notwithstanding the dolour and paine wherein he languished, yet perceiuing the desperate and fearefull estate of his fellow that hee was in, sharply reproueth him, and vseth diuers arguments and reasons to moue him to lay hold of the Sauiour of the world as he had done before he died. These examples no doubt together with the reasons aboue specified, moued this new conuert (being also importuned by diuers of his acquaintance)*

tance) to publish this litle Treatise, as a fruit of his thankfulnesse, like Dauid *that would not offer a sacrifice of that which cost him nothing; and yet hath (as it seemeth to me) some blush or resemblance, with that zeale wherewith the holy Prophet* Dauid *was inflamed, when hauing receiued special benefits from the Lord, he hath these*

Psalm. 66. *words:* Oh come hither all you that feare God, and I will tell you what the Lord hath done for my soule: *making open proclamation as it were vpon the Theater of the world, or as he speaketh, when hauing felt that sweetnesse, of the which this author had a tast, he laboureth presently to impart it to others, saying,* taste

Psalm. 34. and see how gracious the Lord is, blessed is the man that trusteth in him; *euer vsing a borrowed speech familiar to our senses, taken from the fashion of Merchants, who hauing brought some rare and costly commo-*

dity

duty from beyond the seas, are wont to permit a taste, and giue a sight, to the end the buyer may be the more induced to accept of the same. And truely this is the practise of this new conuerted Prentise, who hauing lien a long time sleeping in security, esteeming highly of the things of this vaine world, till it pleased the Lord in mercy to looke vpon him, the scales falling from his eies, so that hee perceiued the Lord comming vnto him, skipping ouer hilles, and leaping ouer mountaines (meaning his sinnes, as may appeare by that we read in Rom 8. as one awaked out of a dreame, he marualled and reioiced greatly at his wonderful deliuerance, and being desirous to make many partakers of his happinesse, he taketh his penne and writeth this little Treatise and Labor of loue, consisting in (foure) speciall heads, as appeareth in the first leafe of this booke, concerning the manner of it

Cant. 2. 8.

it you are not to expect much painted eloquence, filed phrases, figures, allusions, which haue little vse more then to tickle the eares; but euen with all humility and meeknes, out of his own experience, wisheth comfort by the comfort wherwith he was comforted, of God. Heere I remember part of a story in Samuel, *where it is thus*

1 Sam. 17. 8 *written*: And *Eliab* his eldest brother heard when he spake vnto thē and was very angry with *Dauid*, and said, why commest thou down hither, & with whō hast thou left the sheep? I know thy pride & the malice of thine heart., *&c. Euen so I feare mee, there be many Eliabs senior to the yong seruant of God* Dauid, *that will not onely impute this worke to pride of heart, but wil aske, with whom hast thou left thy sheep? that is, how hee hath discharged his duty to his master, iudging it a matter vnlawfull for him to meddle withall*

withall, becauſe hee ſhall offer iniury to his maſter in the practiſe hereof. For anſwere whereunto, we are to obſerue a difference according to the nature and quality of the place and calling; Some ſeruice perhaps will warrant that, which others do vtterly deny them: for art thou an artificer and of an occupation? thou haſt not this liberty without extraordinary allowance of thy maſter. On the contrary, is hee a trades man, and vſing trafficke? then the moſt and chiefeſt of his buſineſſe is in receiuing and deliuering of commodities, in the which much vacant time is idly ſpent: and happy are you, and bleſt of God, that haue ſuch a ſeruãt: you may be ſure to be wel & faithfully dealt withal in the charge commited vnto him, when others are wickedly abuſed. But if this ſuffice not, know you that hee had extraordinary allowance of his kind and fauourable maſter. Moreouer, I am

of that priuity and acquaintance with him, that I may protest in the sight of God, and before men, that this vertuous Prentise, and sanctified yong man, hath vsed of his owne vertuous disposition, to rise two or three houres in the morning, before he was imploied in his masters affaires, which as it was a thing commendable, proceeding from a good inclination: so surely now is it much more praise worthy, being found in the way of righteousnesse, because the teachers therof are highly to be commended, so that we are not alwaies to reproue and contemne seruants in this kinde, lest in so doing we giue a hard censure of Dauid himselfe, (of whom we spake euen now.) But happily you will reply and say, that Dauid came in zeale of Gods glory, to take the shame from Israel, which was much dishonored by the vncircumcised Philistine, a fearefull, great and huge monster. In natur-

nature I answere that, Goliah neuer blasphemed the Lord of hosts more then wee, nor euer had more fingers and toes of deformity, I meane Papists and Atheists, which are in indeed the weapons & nrturall liues of our spirituall Goliah, so that the cause then of both being not much vnlike, the answere that followeth shall not vnfitly be applied, though not in the same measure of grace, wisedome and modesty, yet in the same nature of zeale, truth and sincerity: answer with him in the 29. verse: Graue Fathers, masters and superiors, what haue I done, is there not cause? But if this Apology seeme vnsufficient, obserue with me breefly the benefit that commeth hereby, and the fault considered will easily be wiped away. In the first place then it bringeth a comfort to the Church of God, when they shall see the propheſies fulfilled, and those promises performed which long

Esay.11. 9. Ioel.8. Psalm.8. Reuel.14.6

since was declared to fall out in the latter age of the world, that the earth shall bee filled with the knowledge of the Lord, as the sea is couered with with waters. Againe, Your daughters shall propheſie, your old mē shal dreame dreames & your yong men shal see visiōs. And also vpon the seruants will I powre out my spirit. *Againe,* Out of the mouth of Babes hast thou ordained strength, because of their enemies. *Notwithstanding these propheſies, I grant, chiefly fulfilled at the comming of Christ, yet in respect of the perpetuity of it, it is to remaine vntill the number of the elect be accomplished; yea, and wee that are now liuing haue seene the extraordinary power and operation of it, if wee consider since the time of* Luther, *how the Angell flying from the middest of heauen, hauing an euerlasting Gos-*

pell

pell in his mouth to preach to the nations that dwell vpon the earth, ſaying with a loud voice: Feare GOD, giue glory to him: *an vnſpeakeable and peculiar fauour of GOD, as our Sauiour Chriſt ſayeth*; Bleſſed are the eies that ſee thoſe things which you ſee, and the eares that heare thoſe things which you heare; *being theonely meanes to bring vs into the fauour of God and men, that it may bee ſayed of vs, as it was of his owne ſpouſe*: Who is this that loeketh forth as the morning, faire as the Moone, pure as the Sunne, terrible as an armie with banners? *Yea then we ſhall bee pretious to the Lord, who ſo toucheth vs, toucheth the apple of his eie, and hee will ſay to our enemies*: I charge you O you daughters of Ieruſalem, by the Roe, & by the Hindes of the field, that you ſtirre not vp

Cant. 6. 9.

Cant. 3. 5.

nor waken my beloued vntill shee
please. *Yea then shall wee be set as a*
seale vpon his heart, and as a signet
vpon his arme: for loue is stronger
then death: Ielosie is cruell as the
graue, the coales thereof are fiery
coles, and a vehement flame: much
water cannot quench loue, neither
can the flouds drowne it. If a man
Cant. 8.1 *would giue all the substãce of his house*
for loue, the world would greatly con-
temne it. Secondly, it much aduan-
ceth, declareth, and setteth forth the
power of the Gospell; when men are
made of Lions, Lambs, their natures
being changed, that they come wil-
lingly in the day of assembly, the
loue of God constraining them and
the blessing of God vpon them, caus-
sing their sonnes to bee as the plants
growing vp in their youthes, & their
daughters as the corner stones grae-
uen after the manner of Apelles,
&c. So that other nations being

our

our Iudges are forced to say of vs: Happy are the people that are in such a case, yea blessed are the people whose God is the Lord *Iehoua. Thirdly, it is exceeding comfortable, and no lesse honorable to the graue fathers, and faithfull learned preachers of our age, when they shall see the blessing of God vpon their labours & their children which they haue begotten into the faith by the word of truth: like arrowes in the hand of the strong man, and are not ashamed to speake before their enemies in the gate. So that they haue no neede of the approbation of men, or letters of recommendations, their Epistles being written not with inke & paper, but in the hearts of their children, and shineth in the world to the praise and glory of God.*

Psal. 144. 7

Psalm. 127.

Lastly a notable motiue & prouocation to incite and stir vp the minds of those

those that are too slacke and negligent in this kinde, and may also be vsed as a whetstone to sharpen and set an edge vpon finer wits, that so all the members of Christ both learned and vnlearned, may meet and ioine foot to foot, and shoulder to shoulder, opposing themselues against their great & common aduersary, and being directed by one spirit, may vtter their voices both by praier & by preaching, that we may cause the kingdome of Antichrist to fall downe like the walles of Iericho; that so, if it be the Lords will, we that are now liuing may see that with the eies of our bodies, which Saint Iohn *saw so long since with the eies of his spirit, and so with holy reioycing and gladnesse of heart, we may say with blessed Saint* Iohn; It is fallen, it is fallen, great Babylon, and is become a cage of vncleane birds. *Now if any shall aske of me, who are you, and what*

your name, whoſe iudgement the reader ſhould ſo much reuerence? In this behalfe, I anſwere: If I were one of learning and eſtimation, perhaps I might cary thee away not vſing any great reaſon or demonſtration. On the contrary, if of no note and quality, thou wouldeſt hardly be brought to embrace it, though I bring ſtrong and forceable arguments and reaſons. I refer thee therefore to the booke it ſelfe, which is able to commend it ſelfe, to the conſcience of any indifferent reader, whoſe eares being ſanctified trieth words, as the mouth taſteth meat. Onely this I will ſay with the Apoſtle Iames 3 Haue not the faith in reſpect of perſons: *and then I dare aſſure my ſelfe the Lord ſhall haue glory, and his children comfort. The which vpon the knees of my ſoule, I craue of his goodnes, and that he will increaſe in the hearts of his Saints ſauing faith, and with faith vertue*

Iob. 34. 3.

vertue, and with vertue, knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherlie kindneſſe, and with brotherlie kindneſſe loue, that you may make your calling and election ſure, ſo that you may neuer fall.

By him that praieth daily for the peace of Sion, and longeth to ſee Ieruſalem in her pefect beautie.

T. R.

The contents of the Chapters following in this Booke.

CHAP. 1. *Of Gods graces and benefits, in free mercy bestowed vpon man, that thereby hee may be moued to serue his diuine maiesty.* fol. 1. 2. 3.

CHAP. 2. *Of the infinit and vnspeakable benefit of Christs death, & mans great ingratitude notwithstanding, which all things whatsoeuer in their kinde condemne.* fol. 4. 5. 6.

CHAP. 3. *Of the most miserable estate of the Reprobate both in this world and in the world to come, as also of the most blessed & happy condition, heere and hence, of those who feare God.* fol. 11. 12.

CHAP. 4. *Of mans foolish and feare-*

fearefull delay of praier and true repentance, till the vncerten houre of death and ſudden departure. fol. 19. 20.

CHAP. 5. *Of Gods manifold and good meanes to bring vs to repentance and reconciliation with him, if we haue any ſparke of grace in vs, 28.*

CHAP. 6. *Of three excellent meanes of good gouernement. fol. 38. 39.*

CHAP. 7. *Of the good meanes to awake vs out of the ſleep of ſinne, and to quicken vs to a new conuerſation. fol. 47. 48*

CHAP. 8. *Of mans lamentable frailty and weakneſſe euer to bee ſuſpected, and the deſire hee ſhould haue to be reconciled with God in Chriſt. fol. 53. 54.*

CHAP. 9. *Of true repentance & the notable benefit therof fol. 59. 60.*

CHAP. 10. *of the excellent good, and*

and profit of afflictions to Gods true children. fol. 67.

Lastly, two praiers annexed to bee said in a priuate family both morning and euening.

7 DEC 64

The Prentiſes practiſe in godlines, and his true freedome.

7 DEC 4

CHAP. 1.

IT was a notable ſaying (my deere and welbeloued brethren in Chriſt) whoſoeuer was the Author, That there is nothing great on earth but Man, and nothing great in man but his ſoule; and therefore as all creatures admire and ſerue, and benifit man the wonder of the world; ſo ſhould man himſelfe alſo admire and tender, and ſeeke the behoofe & aduancement of his ſoule the wonder of wonders: for this is our glory, our crowne, our perfection, our very

life; saue this and saue all.

But I know not how it comes to passe: This which should bee our cheefe and onely care, the most part of men cast behind their backes; and they that are taken to husband other matters well and prudently, in this are so vnthrifty and ill husbands, that they set all at six and seuen, and suffer that onely pretious thing (which ouerballanceth the whole world) to go to irrecouerable wracke and ruine.

So that the Lords prophets of our time, haue euen as iust cause as euer *Ieremie* had, to take vp that sad complaint: *The earth is fallen to vtter desolation, for that there is no man that considereth in his heart*, no man that pondereth aright his owne estate: *Iere.* 12. But Atheisme and prophanenes, and secure licentiousnes, haue gotten such sway, that scarse any man beleeues God to be God, scarse any mā thinks hee hath a soule to saue, they laugh, they make merrie, they feast, they frolick, they sing care away all the day

Ier. 12.

day long, as if heauen were but a dreame, hell but a fable, the ſoule an idle title of a thing which is not, and themſelues ſent hither to no other end but to ſport and play, and follow the luſts and vanities of their wicked hearts. The Lord hath planted vs in a good ſoile, he hath put freſh earth about vs, he hath prunde vs, and ſet a ditch and a wall to incircle & fence vs, and now he longeth for the firſt ripe fruits, and we are all become like the ſummer gatherings, there is not a cluſter to preſēt vnto him. And therefore many a time ere this, but that ſome good vinedreſſer hath entreated wee may ſtand yet one yeare longer, there had beene ſet to vs a hatchet & a fire (an vnquenchable fire) the iuſt reward of ſuch vnprofitable trees, as doe but cumber the ground wherein they grow.

O my brethren, that we would be once but ſo wiſe as to ſee our folly, & the fearefull danger wee ſtand in by meanes thereof. Hath God created vs in his owne Image, that we ſhould

thus vilely & continually deface his glorious likenes? Hath Christ redeemed vs from the power of the Diuel with no lesse price thē his owne hart bloud, that voluntarily wee should cast our selues into the bōdage of Satan? Hath he by offering vp himselfe for vs, purged vs from sin, that we should afresh run headlong to vncleannes? Hath he therefore made vs heires of heauen, that through our owne default we should be firebrands of hell? Hath hee therefore saued our soules, that we should negligently & wilfully cast away soules and bodies for euer.

Where is our zeale to God-ward? where is our reuerent feare of his maiesty? wher is our Christianity? where is our faith and godlines? where is our thankes we giue to the Lord for his so innumerable benefits? where is our seruice & obedience we yeeld to our Lord Iesus Christ for his sauing health? nay where is our very reason wherein wee differ from bruit beasts, who by nature are lead to desire and fol-

follow things profitable to them, & to ſhun the hurtfull: and yet we hauing the direction of reaſon, & the illumination of grace beſides, haue no deſire of euerlaſting profit, nor feare of endleſſe deſtruction?

What if God ſhould inſtantly ſend forth the decree of his wrath vpon vs to roote vs out of the Land of the liuing, and would receiue no interceſſion or atonement for vs, as he threatned his owne people when they had prouoked him to wrath, that though *Noe*, *Iob* and *Daniel* ſhould beg for them, yet he would not heare them, nor ſhould his affection bee towards ſuch a people?

Oh my brethren, if this ſhould bee to vs, it had been good for vs we had neuer beene borne, yea the vnreaſonable beaſts and ſenſeleſſe creatures, tho moſt vgly things of nature were in happier caſe then wee: for they haue no reckoning to make whē their life is gone out of them, or their ſubſtance diſſolued, but then beginneth our wofull audit, then our debts and

arrerages shalbe produced against vs, then shall wee heare that heauy sentence, *Bind him hand and foote, and cast him into vtter darknes, whence he shal not come out till he haue paid the vttermost farthing.* But the Lord in mercy hath yet spared vs (though it be not long since that he made the graue to open his widest mouth vpon vs) it is yet called to day, his eie is yet ready to pitie vs, & his eares are open to heare vs; let vs not harden our hearts and prouoke him as wee haue done with our wickednes and impenitencie, but let vs both soundly and sodainly conuert to him, and he will receiue vs & imbrace vs, and his fierce wrath shall be turned from vs. Oh how well it becomes a man (saith the wise Hebrew) when he is reproued, to shew repentance, for so shall hee escape wilfull sinne. Consider what I say, & the Lord giue you and me vnderstanding in all things.

Eccles. 20 4.

And now let vs enter into some larger discourse of this matter, that we may the better see our vanitie and follie

follie in going on in our ſins, and putting off our repentance and conuerſion (as we doe) from day to day, and from time to time, to the high diſpleaſure of almightie God, and the feareful hazarding of our owne ſaluation. And becauſe I ſpeake to ſuch as are (many) of liberall education, & (all) of good capacitie, and apprehenſion, I will tie my ſelfe to ſome order in the handling hereof, not that I would ſeeme to take ſcholarſhip vpō me, which I do freely confeſſe I haue not, but for that I haue in other matters found the profit of order, both to the writer, and to him that readeth.

Firſt therefore I beſeech you, as you loue and tender your owne ſoules (which I doe now loue alſo, euer ſince I began to loue mine owne) conſider with me not ſlightly, but euen with a deepe & earneſt thought, the tremblable eſtate of a man vnconuerted, and the dangerous inconueniences we runne into, by our impenitencie and obſtinate perſiſting in

our wicked waies. And I truſt (by the cooperation of Gods grace) though euery inconuenience ſeuerallie cannot moue vs, yet all of them iointly together ſhall affect our harts and ſtirre vs vp to ſome more care & conſcience of being that which wee would be called.

Chap. 2.

ALmightie GOD, in the creation aſſigned to euery thing in the world ſome particular end, and impreſſed in their nature, an appetite and deſire to that end continually, as to the very point and ſcope of their being: As we ſee birds make their neſts, and breed vp their yong: beaſts skuffle for their fodder & paſtorage: Fiſhes

Fiſhes flote vp and downe the riuers; Trees beare fruit; Flowers ſend forth ſweet odours, herbes their ſecret vertues; Fire aſpires vpward with all his might; Earth hath no reſt till it come into his proper region: Waters poſt vpon the necke one of another, to the boſome of the maine; Aire puſheth it ſelfe into euery open voidnes vnder heauen. This is cleare in our owne obſeruation, and experience: and ſhall wee thinke that man (the moſt noble creature) (for whoſe comming all this pompe and ſhew was ſet in order, as for their Lord and King) was made in vaine, and had not his peculiar end appointed him alſo proportionally to the noblenes of his quality and condition? Yes doubtles, that God that cā neuer erre nor ouerſee in his workes, allotted vnto man the worſhip and ſeruice of his maker in this world, and the enioying of the ſame his makers glory for euer in the world to come, as his maine obiect and aiming point, whereto he ought to tend and referre him-

himselfe all his daies.

Now for man to swarue from this end, and to serue the Diuell, the world and his sensuall lusts; and being made for heauen, to follow the direct line that leads to hel, is to shew himselfe more base and degenerate, then the most base and brutish creatures in the world, and to be condemded & cried out vpō by them cōtinually; for they keep to this day without digression, their proper ends and assignements, enioined them by their maker in the creation: onely man is irregular, man alone powres out himselfe, into all kinde of riot and disorder.

Oh my brethren turne againe, and consider sadly of this point; Shal the little Bee and the Emmet so carefully do Gods worke, and fulfill the taske which hee hath set them? shal the senseleſſe stone, being forced to mount vpward against his inclination, sinke and descend againe as fast, till it come to the center which is his home and end? and shall man (the Image

mage of God) runne bias from his end, and do euery other thing more then the worke preſcribed vnto him? ſhal they (ſilly reaſõleſſe things) keep a direct courſe without any voluntary ſwaruing, and yet haue no tutor or remembrancer? And ſhall we euen wilfully ſtray and vary, hauing our owne hearts filled full of vnderſtanding & iudgement, & being ſo many waies called vpon, and pulled by the ſleeue, as it were, beſide? Shall God take ioy of all other creatures, & onely repent that he made man? what a ſhame of ſhames is this to vs? we read in the prone and groueling faces of beaſtes that they were made but for the earth vpon which they pore: And do we not likewiſe in our owne erect and loftie countenances, that our end is heauen, and heauenly things, as our vpright ſhape, and high-raiſed looks tend thitherward continually. But what ſhal I ſay? **to him that knoweth to do well, and doth it not, to him it is ſinne*, yea ſinne with a witnes.

Gen 6.

*Iames 4.

Againe, where as man hauing by his

his wilfull fall and diſobedience loſt thoſe excellent powers and priuiledges, wherewith at the firſt he was endued; and enthralled himſelfe for euer to ſinne, death and hell; as it was forethreatned he ſhould, if hee did taſt of the forbidden tree: it pleaſed the Lord, out of his vnutterable loue to his choiſeſt peece of workmanſhip, to ſend his owne euerlaſting Son out of his boſome to pay downe the ineſtimable ranſome of his innocent bloud for him; & in ſtead of the earthly paradiſe which he had loſt, to giue him heauen (the ſeat of his owne Maieſtie, and the habitation of this Angels and pureſt ſpirits) for his inheritance, conditionally, that for his freedome and bounty he ſhould ſerue the ſame his Lord in holines & righteouſneſſe before him all the daies of his life.

And ſurely if any *Alien* being by endenization made a member of the ſame body with the naturall children and inheritable to the common liberties and commodities, doe willingly acknow-

acknowledge himſelfe bound and anſwerable to the publike lawes of that country wherein he is denized; much more ought we that are forrainers and ſlaues by birth, being infranchiſed and made free denizens of heauen, and fellow citizens with the Saints of God; much more (I ſay) ought we in lue of this ſo beneficiall legitimation to conforme our ſelues to the obedience of the heauenly lawes, and ready to execute the moſt iuſt charges which our God and king hath impoſed vpon vs. Ignorance of theſe lawes, none of vs can pretend; both becauſe they are ſo ſhort, and compendious (for God deliuered them at firſt but in ten words, and our Sauiour hath ſince abridged thoſe ten into two, compriſing notwithſtanding in that Epitome the very end of all law and equity) and alſo becauſe wee of all places of the land are by Gods miniſters, the paſtors of our ſoules, ſo plainely and carefully taught them from time to time, as afterward ſhall be ſhewed.

No w

Now then for vs (the premiſſes waighed) to cary our ſelues towards this moſt gracious Lord in ſuch a diſloiall faſhion, to ſhake off the yoke of his precepts, and kicke al his commandements aſide one after onother, when they lie in the way of our profit or our pleaſure, and to go on with a bold face and a high hand, multiplying ſinne vpon ſinne, without any mind of turning to better waies, til we be wrapt with age, or pined with ſicknes, or worne out with ſinne, that euen ſin her ſelfe caſtes vs off, as vnſeruiceable: what rebellion or ingratitude can there be cōparable to this? O my brethren, is this to ſerue God in holineſſe and righteouſneſſe, not one, but all the daies of our life, from the firſt to the laſt? Is this the ſtate of life we hope to go to heauen in? haue the vnſanctified any title of the inheritance of the Saints? or the children of the Diuell, to the bleſſed freedome of the Sonnes of God? Is their part in the ſaluation of Chriſt, that dayly and hourely crucifie him afreſh, & in

a iolly ſcoffing brauery, deride his paſſion, as if his backe were broad enough to beare all their filth?

Do we looke that the Lord ſhould performe the grant when wee faile in the condition? is not our breach of couenant with him a fruſtrating of his indentment with vs? Beleeue it my brethren, beleeue it, whileſt wee remaine in our ſins, the Lords grant remaines void; we cannot claime the benefite of one drop of Chriſts bloud, nor of the leaſt part of his merits: the ſhaken ſword of the Cherubin hangeth ouer vs, we ſtand baniſhed from the paradiſe of Gods fauor, and liable to the ſeuereſt penalty of thoſe his lawes which we haue violated; onely ſo long as that penalty is not inflicted, ſo long doth the Lord expect if at any time wee will renue our couenant by repentance, and ſo eſcape out of the ſnare of the Diuell, of whom we are holden captiue to do his pleaſure.

Moreouer, when we were ſprinkled in the holy Lauer of Baptiſme (which

(which is as it were the wombe of the Church) where our regeneration or new birth was firſt ſet a foot, we vowed a vow to God, which ought of all Chriſtians to be moſt holily obſerued; that wee would perfect that newe birth of ours euery day more and more by beleeuing his word, obeying his commandements, mortifying our fleſh, cõpreſſing our luſts, reſiſting the diuel, renoũcing the world & fighting mãfully vnder his bãner againſt all oppoſitiõ, that finaly hauing finiſhed our courſe we might receiue the crowne of life, which he hath promiſed to them that continue faithfull vnto the death.

Now our impenitencie & weltring in ſinne, is not onely a not foſtring, but a very killing of our ſpirituall nature in the firſt ſeede or kernell; a breaking of our vowe to God; nay a very denying of God and his word, an abiect yeelding vs to his and our enemies, a cowardly running away from the ſpirituall battell at the firſt ſtroke ſtriking; a wilfull loſing of our

our immortall garland, and an occa-
ſion to make Chriſt (the great cap-
taine and finiſher of our faith) vtter-
ly to caſheere vs out of his band, as
hauing in vs no ſparkle of that gene-
roſity and braue-mindednes, which
ought to be in ſuch as weare his co-
lours, and beare armes vnder his ſtan-
dard.

The wiſedome of the world is, to
retaine to the ſtrongeſt part: and me-
thinkes we hauing beene bred vp
vnder the worlds wing, ſhould by
this time haue taken out that point of
wiſedome, and retaine to Gods ſide:
for his is the ſtrongeſt and ſureſt ſide.
O my brethren, looke backe to your
Baptiſme, and learne to amend. Let
not the royall *Character* which God
hath ſet vpon vs by the miniſtery of
his Church be any longer thus vilely
blurd and defaced by our enormous
ſinnes. Let vs not breake our vow
to God, leſt he binde faſt his curſe
to vs: Leaue not the Lord of hoſts,
to whom we haue giuen our names,
and thoſe powerfull legions of his

blessed Angels (our confederates and guarders in his quarrel) to ioine with the Diuell, whom we haue defied, & with the world, & sin and the flesh, (a sort of cowardly rebels) which will themselues cut our throates when we least suspect them. But let vs newdeep our selues in the water of contrition, and that will fetch againe the primitiue colour, which was put vpon vs in the day of our Baptisme.

Ouer and beside all this, whereas the patience and bountifulnesse, and long suffering of our God, in sparing vs so many yeares, and waiting for our amendment (though in the meane time wee force him to complaine that he is *pressed vnder our sinnes as a cart is pressed vnder a hard load of sheues*) I say, whereas this gracious patience of his should leade vs to repentance; we by continuing in sinne, do abuse his patience, and heape vp greater wrath vpō our heads, against the day of wrath, and declaration of the iust iudgement of God, which will suddainely ouertake vs. God is prouo-

prouoked (ſaith the Pſalmiſt) euery day: heere is forbearance: but what followeth? 2. if a man wil not turne (after all Gods waiting) thē he wil whet his ſword, & bēd his bow, & make ready his arrows againſt ſuch prouokers.

When we ſee wrath in a mans face, it is an argument that he will ſtrike, & we are wont to ſhun & giue backe frō him. Let vs take heed, Gods face lookes very angerly, we haue dared him ſo long, and put him ſo to it, that he cannot hold his fingers, he muſt needes breake out into blowes: And the blowes of his anger are no light ſtripes, but euen deaths wounds, as all the Land from *Dan* to *Beerſheba*, will beare witnes.

O then my Brethren, if this Lion roare, who wil not tremble & crouch before him? if he knit his browes that meaſureth heauen with his ſpan and waigheth the mountaines in a ballance, & cleaueth the rockes with his voice, who dares looke him in the face, who ſhal be able to abide his frownes? were we as huge and ſtrong

as *Behemoth* or *Leuiathan*, hee will spurne vs as a chip, and trample vs vnder his feete as the mire in the streetes, if we incense his maiesty, or stirre vp his wrath and iealousie a-
Apoc. gainst vs. The Kings, and great men, and stout Captaines and Warriours, hide themselues in caues, and in holes of the earth frō the feare of the Lord when he riseth vp to be auenged of sinners.

O what shall the shrub in the wildernes do, when the Okes of *Bashan*, and the *Cedars* of *Libanus* are thus shaken! how dare such silly wormes and grashoppers as we, confront the almighty, and prouoke him yearly & hourely with new and new sinnes, (neuer once renuing our repentance) at the blasting of the breath of whose displeasure the hilles melt, and the foundations of the world shake and are remoued? Though he haue worne one rod of pestilence to the stumps vpon vs, and throwne it by, standing and looking at our behauiour after it, he can call for another and another if our

our great hearts be not come downe, & repentance & a change appearing in our liues; or he hath famine, ſwords wild beaſtes, bedlem waters, treaſures of ſnow and haile, lightnings, thunderbolts &c. or he hath feuers, palſies, gouts, choliks, cākers wolfes, tympanies, &c. to ſcourge preſumptuous ſinners that wil not be warned: his ſtore houſe is neuer vnfurniſhed with rods, and ſcorpions too, if we put him to it. Surely my Brethren we are tranſformed with *Nebuchadnezar* into beaſts, and the hearts and vnderſtandings of men taken from vs, if this conſideration moue vs not to abominate our ſins, and ceaſe from our prouocations, wherewith we haue prouoked this God of anger againſt vs, eſpecially when he hath put vp ſo many abuſes and villanies of ours all our life hitherto, wee iuſtly deſeruing euery moment to be rooted out, and hee being able many thouſand waies to haue executed the ſentence of our deſtruction vpon vs.

Chap. 3.

THat which hath beene said in the former chapter, might suffice to worke in vs a mind of repentance, and a change of life, if we caried in euery of our breasts a meeke and docible heart; but because the greater number (which farre exceedes the better) haue their essentiall part of a harder kind of temper, we must beat vpon them with more strokes, & prosecute this matter with further declaration.

As the weldoing of a man after he is reconciled to God, fils him full of inward peace and comfort, and makes him cheereful and confident in all the cumbers and euils of life; so it is the property of sinne to discomfort and torment the sinner, to wound his conscience, to fill his soule full of terrour and

and perplexity, and to aggrauate euery little outward aduerſity. There is no peace ſaith my God, to the wicked; but terrour and trembling is in all their life. They are poſſeſſed with a ſpirit of vnreſt, and held in in bondage vnder euery oppreſſion of their owne conceites. * *The vngodlie flie* (ſaith Salomon) *whē none purſueth him, but the righteous is confident as a Lion.* And *Moſes* in *Leuit.* amongſt other euils threatned to the tranſgreſſors of Gods commandements alleageth this: *The wagging of a leafe ſhall make them afraid, they ſhall flee as if a ſword did chaſe them, and they ſhall fall no man purſuing thē.* And elſe where directing his ſpeech to the ſame men: *The Lord* (ſaith hee) *ſhall giue thee a trembling heart, and dazeling eies, and ſorowe of mind; Thy life ſhall hang before thee, and thou ſhalt feare both night and day, and ſhalt haue none aſſurance of thy life: In the morning thou ſhalt ſay, would God it were euening, & at euening thou ſhalt ſay, wold God it were morning: for the feare of thine heart which thou ſhalt feare, and for the*

Iſay.

For as they that feare God, need feare nothing ſo they that feare not him cā not chooſe but feare all things.

sight of thine eies, which thou shalt see.

A miserable state of all those men of reprobate mindes, which haue sold themselues to worke wickednes vpon the earth, and cast the feare of the Lord behinde them; they dread euen the safest things, and the more they offend the more they feare, their whole life is a butchery of thē selues, and all their daies as the daies of a prisoner that is condemned. They thinke euery little cracke to be the voice of ruine, and euery idle sound, the forerunner of destruction. The beames of their chambers seeme to deceiue them, and the walles and rafters to lay hold vpon them, their own shadow is suspected to betray them and the stones of the street to conspire against them; whersoeuer they go they thinke they are descried, and Gods executions are out to take thē, as a man that is far in debt, thinkes in euery window stands a creditor to obserue him, and almost euery one he meets to be a Sergeant to arrest him.

There lodgeth in the middest of them

them a domeſticall fury, which eſtſoones breaketh off their beginning reſt, and ſcourgeth them (as one ſpeaketh) with ſilent laſhes, which are not heard of the neereſt about them. If they be not yet puniſhed, they looke that they ſhall be. If they bee, the preſent feeling of euill induceth ſtill feare of worſe, when one peril is paſt, they thinke another is behinde; and when that is eſcaped, yet a greater is to come: ſo ſtill the firſt feare is inherited by the ſecond, and the ſecond by the third, and one by another, that they cannot recouer any ſparkle of confidence, nor promiſe themſelues one minute of ſecurity.

What they deſerue, that they expect euer, and to expect paine, is many times more painful then to indure paine; euery thing is againſt them, for they are againſt themſelues; whatſoeuer is ſpoken or read, they feare it is ſpoken and read of them: when any thing is faulted, their owne fault preſently comes in their way. Euerie nod and winck they imagine, notes ſome-

ſomething concerning them, they are their own accuſer, their owne witnes, their owne iudge, their owne hangman, they find no place to fly vnto, for their conſcience ſtill purſueth thē, & themſelues of themſelues are woūded and thruſt thorow. Aske of the daies of old, and they will ſpeake it, & the yeares of paſſed generations, and they will confirme it, that thoſe terrors & diſcōforts are the fruits of ſin: inquire of *Caine*, *Baltazar*, *Saul*, *Iudas*, *Nero*, *Iulian*, and they will all cry with one voice, that the pangues, prickings, vnreſts, and frights appropriate to all wicked impenitent perſons, are (as it were) certaine flaſhes of the flames of hell fire. But what need we raiſe vp ſuch a cloud of anciēt deceaſſed witneſſes to confirme the point we haue in hand? ſpeake any wicked man amongſt vs (and let his tongue be a true embaſſador) whether hee feele not in himſelfe ſome meaſure of this forlornes, whether his hart bee not often as cold as a ſtone in his bellie, & all his ſtrength *as water powred out vpō the*

the earth. And though he ſtrengthen himſelfe and ſtriue neuer ſo to expell from his minde this vncheerefulnes and daſtardly faintnes, borrowing many times of the bodie the ſolace & delight of ſome counterfeit pleaſures, whereby he may ſeeme to haue ſome peace (like the ſick man, who in his ſleepe feeleth not his paine) yet after that ſhort and ſower mingled ſweetnes he returnes to the chaine of his old bondage, & his wonted gripings ſeaze afreſh vpon him.

O my brethren, this biting memory of ſinne, this worme of conſcience which will not bee bribed, this pale hartleſnes that ſeazeth vpon vs when the offence is committed, makes the moſt obdurate ſinner ſomtimes to relent and condemne his owne doings; and to ſay to himſelfe, *Sure, to do well is farre better.*

This makes the moſt impudent adulterer to think ſometimes the chaſt married bed to yeeld more contented reſt, then the wanton couch of the ſtrange woman.

This

This makes the drũkard sometimes to thinke the moderate vse of Gods creatures with thankesgiuing, to bee much better both for body and soule, then his vaine and beastly excesses.

This makes the murtherer and furious man sometimes to preferre peace and gentlenes before the bloudy hãd or the quarrelling tongue.

This makes the spitefull wretch, to thinke him that loueth and benefiteth another, to be more blessed and beloued of God, then hee that with a lowring brow plotteth and practiseth for his neighbours hurt.

This makes the deceirfull tradesman to thinke sometimes one wel gotten groat in trueth and conscience, to be greater riches then many pounds of wicked thrift.

This makes the couetous oppressor to thinke sometimes the liberall Almoner and good housekeeper to bee more acceptable to God & man then the greedy churle that makes the poore offer to his box, and wrings pence out of the hirelings wages.

O why ſhould wee delight in euill when the Authors themſelues are diſpleaſed at it, and aſſure vs that vpon the reckoning there is nothing but terrour and diſcomfort to bee gained by it?

And why ſhould we not loue well doing, when the very enemies therof commend it? as being the ground of a quiet conſcience, and that is like a cõtinuall feaſt, where there is mirth and cheare all the day long. O my brethrẽ, it is the inward purenes of the heart that neuer makes vs change colour: it is innocencie that neuer galles the mind, neuer pricks the inward parts: it is ſeaſonable repentance that breedes that internall glee, which is a certaine taſte of the future felicity, and a beginning of the ioyes of heauen in vs, and that which maketh vs feele incredible pleaſures amidſt the moſt greuous troubles & miſeries of this life.

Once (ſaith a godly writer) *man was in paradiſe: Now paradiſe is in man, and that is the ioy of a good conſcience:* which

which makes him confident and ſecure and reſolute at all times; ſo that though the heauen ſhould melt, and the earth be remoued, yet he is vnſhaken, for he knoweth in whom he hath beleeued, and if the Lord be God, he ſhall not miſcary.

Wouldeſt thou haue this ſecurity, this peace, this boldnes? wouldeſt thou liue this bleſſed life? wouldeſt thou bee without frights, without checks, without prickings in thy hart? then fly from ſinne, abandon all that may offend the Maieſty of G O D, worke out your ſaluation with feare and trembling, ſeek the Lord, cal vpon him, truſt in him, thanke him, ſweare not by his ſacred name; prophane not his ſabbaths, kil not, quarell not, hate not in thy heart, let not the ſunne go downe vpon thy wrath; defile not thy body through luſt; coſen not, oppreſſe not, ſlander not, couet not another mans, labour to ſay truely both now and to your liues end, that thou maiſt ſay with the bleſſed Apoſtle, I haue *endeauoured to walke*

Acts. 24.

walke in all good conſcience alwaies, both towards God and towards men; and that ſame peace of God which paſſeth all vnderſtanding, ſhall keepe your hearts and mindes in Chriſt Ieſus.

But if you let go the raines to your old licentiouſnes, and bee more wicked to day, then yeſterday, & to morrow, then to day; if you ſay to the good motions of Gods ſpirit, as the falſe friend in *Salomon* to his neighbour, *Go, and come againe to morrow*: or as Feſtus to Paul, *when I haue a conuenient time, I will heare further of you*: and ſo paſſe along your daies in all iollity & voidnes of care (your things ſeeming to be in peace becauſe the ſtrong man hath full poſſeſſion of all) yet when the leaſe of your life ſhal be expired, and the parting houre is come vpon you, then your ſin which ſlept before the dore, ſhall ſtart vp & lie heauy vpon your ſoule and conſcience; and then howſoeuer the Lord may haue ſuffered you to thriue, and grow great in the world, yet you ſhal

find

find that it is not your ſoft beds, nor your pretious waters, nor your ſweet muſick, nor your pleaſant company, nor your ſealed bags, nor your rich purchaſes, nor your ſtatutes and euidences can eaſe your minde, or buy you this peace, this bleſſing, this ineſtimable treaſure, which a religious life might haue purchaſed before.

Beyond all this, whileſt we remain impenitent, GOD heareth not our prayers. *If I incline my heart to any vvickedneſſe, the Lord vvill not heare me: the ſacrifice of the wicked is abomination to the Lord, nay their very prayer is turned into ſinne.* And what comfort can wee looke for in the troubles and dangers incidēt to our life, when that which ſhould bee our refuge & ſhelter to reſort to, encreaſeth our danger, and in ſtead of bearing of the ſtorme, falles downe like a ruinous houſe vpon our heads? we are beſides out of the compaſſe of Chriſts interceſſion, he excepts worldings & wicked ones by name out of his prayers: And if he will not plead our cauſe, who

Pſal. 66.

Prou. 15.

who dares ſpeake for vs? if wee bee out of his protection, where is our aſſurance? any deſperate villanie, may ſtrick his dagger to our heart: the Diuell may teare vs in peeces, and carry vs to hell, there is none to ſuccour vs.

Moreouer whileſt we take part with ſinne againſt God, all the creatures take Gods part againſt vs: the horſe hath his heeles ready to ſtrike out our breath, the bull hath his hornes ready to goare vs, the boare his tuskes to haunch vs, the dog his phangs to pull out our throates, the tiles ouer our heads are preſt to braine vs, the fly in our cup to choake vs, our owne knife is ready to glance into our fleſh, euery thing elſe is ready to worke miſchiefe to vs, euery little iob vnder our feete to giue vs a bruſing fall, and they doe onely wait while the word be giuen them, and they wil inſtantly accompliſh their charge.

Beſides, ſo long as we continue to worke euill in the ſight of the Lord, and doe not turne vnto him with all

our harts, and thinke vpon his commandements to doe them, nothing
Mal. 2. 2. shall be successfull vnto vs; God will curse our blessings, & our waies shall not prosper, wee shall bee cursed in the citie, and cursed in the field; cursed shall our basket be & our dough;
Deut. 28. cursed shall be the fruit of our bodie, and the fruit of our land; and the encrease of our cattell; cursed shall wee be when wee go out, and cursed also when wee come in.

The Lord shall send vpon vs cursing, and trouble, and shame, in all that wee set our hand to doe.

Marke yet further how particularly the Lord goeth on with his threatnings. Thou shalt betroth a wife, and another man shall lie with her, thou shalt build a house, & shalt not dwell therein, thou shalt plant a vineyard, and shall not eate the fruit thereof.

The stranger that is among you shall clime vp aboue on high, & thou shalt come beneath alowe, he shall be thy head, and thou shalt bee the taile. Thou shalt bee contemned in thine owne

owne country.

Thou ſhalt neuer but ſuffer wrong & violence alwaies, ſo that thou ſhalt be euen mad for the ſight which thine eies ſhall ſee: things ſhall go ſo croſſe notwithſtanding all thy prouidence and induſtrie, that it ſhall make thee at thy wits end to thinke of it.

O my Brethren, who would continue in ſinne one houre longer, that ſeeth himſelfe hemd in on euerie ſide with ſo many curſes and iudgemēts, as it were ſo many armies of the Lord fighting directly againſt him? who would lay his eies together, before he had made his peace with God, and once for euer bid defiance to his former ſins? who would liue this wretched life ful of vexation and terrour, and curſing; forlorne of God and his creatures, & deſtitute of all ſuccours, without any care to redreſſe it, till he be come to ſhake hands with it, whē he may preſently redreſſe it by preſent reconciliation with God; when by caſting off ſinne in this houre, he may in this houre caſt off al theſe cur-

les and miseries accompanying sinne, and so both liue a blessed life all his time. and close vp his daies with a blessed death, which shall be the beginning of eternall life? what foolish bodie would ly forty or fifty yeares mortally languishing of some disease, refusing to be cured all his best time, and seeking helpe onely in his last worst time, when the cure is doubtfull, by reason nature is decayed, or if he recouer, yet he cannot enioy his health aboue a day or a weeke, or a month, and then giue ouer life & all? But ten thousand times worse infatuated are they that would lie the whole age of a mā in a mortall languishment of soule (as it were bedred by reason of sinne) and neuer take the physick of repentance, till they lie gasping for breath, when it is vncertaine whether they shall then haue leasure to repent, or if they repent, whether it will be of force and able to fetch life in the soule being so farre gone in that desperate consumption: or if they recouer and liue the true life, (which rare-

ly

ly happens) they liue in a sort too late both to themselues and others.

CHAP. 4.

THey haue euer proued vnprofitable in religion that haue held too much of that truantly rule *the way to well doing is neuer too late.* Therefore *Salomon* calles vpon yong men to remember their Creator in their yong daies, as if well doing were *neuer too soone.* And the Apostle exhorteth the Hebrues to call one vpon another, to turne to God, whilest it is called to day; not to make it a morrowes worke: his reason is. Lest any of you be hardned through the deceitfulnes of sinne. See heere then one maine danger of dwelling in our sinnes, and putting off

Eccles.

Heb. 3.13.

our amendment from one day to another: the longer we continue in sinne, the more we are hardened in sinne, so that at length wee cannot repent, no though wee seeke it with teares, as *Esau* did. It is as easie to temper the flint stone betweene our fingers, and to make it soft and pliable for sealing; as to supple our stonie hearts, and fit thē to receiue the impression of grace: you thinke you can repent when you will, and apprehend the mercies of God when your owne leasure serues you; but you are deceiued, it is not in man to order his waies, nor to returne into the right path, being misled. Sinne is cunning and will make you beleeue you may come and goe without entanglement or restraint; especially whilest you haue day light enough before you. But trust not this fleering *Iahel*, for if you vse to turne in to sleepe in her tent, and tast of her milke and butter which she can set in a Lordly dish, she wil (when you suspect least) nayle your head to the ground, that it shall be impossible to get

get loose from her. This *Dalila* hath a crue of Philistines ready in a corner, when she hath shorne the lockes of your strength vpon her lap, to come vpon you and bind you with fetters, and put out your eies, that you shall neither haue power to start, nor yet see the meanes to make an escape. Iudg. 16.

In your youth she will teach you to excuse your misstreadings, with, *It is the time*: and when that excuse is out of fashion by reason of more yeares puld ouer your heads, then she will teach you another Apologie, *It hath beene my custome, and I cannot leaue it*: and then followeth hardnes of heart that you cānot repent (the greatest iudgemēt that God bringeth vpon a man or woman in this world) for then we are past hope, God hath decreed our destruction, and all the prayers and suffrages of the faithfull (which are of great force) will doe vs no good. God wil answere as hee did to *Ieremie*: *Doe not intreat me for them, make no intercession to doe them good,* for I wil in no wise heare you, I haue Ier. 7. 16. & 14. 11.

thrust them out of my sight, & I haue decreed to destroy them. Yet you may preuent this iudgement: yet your custome of euil is not so strong but you may breake it: yet you may cast off a litle and a little by good custome, that which you haue got at times by euill custome: yet your hearts are tender & flexible, deferre not the new moulding of them, til they be growne peruerse and incorrigible; lay hold of offered grace, whilest the accepted time & the day of saluation lasts. Remember, he that promiseth mercie to the penitent, hath not promised repentance to the presumer vpon mercy, nor one day of life to the delayer of repentance.

But you are yong and healthy: what then? therefore you are not like to die? do not lambes skinnes come to be sold as well as sheepes skinnes? Doe we not see and heare, where euer we go, that men and women die, thatwere neither sicke nor old? wee may say we will go to morrow to such a place, to see such a commo-

modity, to receiue such a summe of money, to make merry &c. and yet before this next euening may heare that voice; Foole, to preuent thy bargainings, thy talkings, thy merriments &c. this night before the morrow, thy soule shall be taken from thee. Aske but that one street which leadeth from the City to the common iudgement hall, how many times her stones haue beene bestained with the reeking gore of murdered men, since the beginning of this last terme; and tell me whether life be so sure a thing when so many sound bodies haue groand their last in a peaceable well gouerned City, within the compasse of one terme, and the limits of one street: and how knowest thou whether thy time be not as short as theirs seeing (as I said afore) not onely wicked men vpon earth, but all the Diuels in hell, & all the creatures in the world are armed against thee, whilest thou remainest impenitent and weltrest in thy sinnes.

Thou knowest how short warning *Esay. 38.1.*

Eze-

Ezekias had: *Put thy house in order, for thou shalt die and not liue.* And *Aron*: *Bring Aron and Eleazar his sonne vp into mount Hor, and cause him to put off his garments, and put them vpon his sonne,* and then he shall die immediately vpon the top of the mount. What if the like warning were giuen thee? where is thy repentance then become? where are thy good purposes for hereafter? Then thou wilt cry out; If I had knowne my time had beene so short, I would long ere this haue reformed my waies: If it were now to begin my life, I would take another course. In what sanctimony and vprightnes would I walke before God & man? O that the Lord would spare me a little before I goe away from hence, and be no more seene! O that he would allowe me but one moneth or one weekes respite to bewaile my sinnes and sue for mercy! Wouldst thou then be a new man? be so now; Wouldst thou then seeke Gods fauour? seeke it now. Wouldst thou then amend all faults? amend them

Numb. 20. 25.

Ifs at deaths approch vaine & foolish.

them now. Why doeſt thou not preuent thoſe ifs and conditions, which will then bee but fooliſh thoughts? why doeſt thou not that this day, nay day by day all thy life long, which thou wouldeſt doe at ſuch an extremity, ſeeing thou knoweſt not which will be thy laſt day? why doeſt thou not doubt al thy daies & endeuour to be ſuch a one al thy life, as thou wouldeſt be at the point of death?

But put caſe thou kneweſt thy life would be lengthned out to ſome forty or fifty yeares more, and that thou wert aſſured not to dy the vtmoſt expiration of thoſe yeares: belike then thou wouldſt nothing but follow thy luſtes the while, and thinke the laſt yeare ſoone enough to reforme thee. But blind fooles they are, that are thus conceited: if thou canſt not with the ſtraining of all thy ſinewes pull vp a yong tree of two or three yeares planting, how wilt thou hope to pull it vp, when the ſpurs of the rootes are faſtened deep on euery ſide, and the boughes are like to the couering of

of a tent ouer thy head? Assay to root out but one vice now, whileſt it is freſh and greene and thou ſhalt finde it a matter of ſome paines and difficulty: and will it be eaſier, thinkeſt thou, ſeuen yeares hence, when the cuſtome of it is growne to a habit. or as it were another nature, and the generation therof multiplied to an hundred & to a thouſand?

Say a man were now to carry a basket of ſtones frō London Bridge to Iſlington, & ſetting forward about the ſtoopes with the basket on his ſhoulder, feeling the waight thereof to pinch and wring him, ſhould preſently (like a true louer of his eaſe) ſet it downe againe till another time, and euery day the while, come and put in more ſtones, till it were heape full and running ouer; would you thinke the basket would be lighter at laſt for theſe daily additions, or this man likelier to cary it through then, being grown ruſtie with many yeares ſloth, whē it made him ſhrug to ſtand vnder it in the beginning, while his ſtrength

ſtrength was freſh? No, no, my deere brethren) the longer we continue in ſinne, the fuller and heauier growes the basket, and the vnweldier wee grow that muſt be the porters.

Come, come, vp with it, carry it you muſt, and it will neuer be lighter, nor you better able to beare it, then you be at this preſent; ſtraine your ſelue for a furlong or two, though it ſit vneaſie at firſt, you ſhall finde it lighter after a little vſe. Better ſmart once, then ake euer; ſet about it & deſpaire not of the ſucceſſe, by conſideration of the difficulty: pray God both humbly and continually to impart vnto you his holy ſpirit, and to ſhed it out in your hearts, through Ieſus Chriſt, that you may compreſſe your owne affections, and by his ſtrength ouercome all impediments, & walke more in all holy obedience before him. only be not your owne foe, feed not that ſame humour of lingring, let not looſe the raines to your corrupt affectiõs, which cry ſtil, a little more ſleep, a little more ſlumber: For the holy,

holy Ghoſt doth not aſſiſt cowards and ſluggards, & ſuch as ſit idly with their armes folded together; but thoſe that labour and endeuour earneſtly to tame their naturall wickednes, and to croſſe the ſwing of their luſts, thoſe he deemeth worthy his aide, and they in him, ſhall be more then conquerors. Set your hand to Gods hand, & the worke will be nothing. The violent and reſolute, that breake thorow all oppoſition, they and no other take heauen by maine force.

But ſay that the Black-moore could change his skin, and the Leopard his ſpots, and that you hauing learned all daies of your life to do euill, could at the laſt repent and doe wel; yet what an vnthākfull & vnbeſeeming thing were it to ſpend your youthful daies in the pleaſures of the world, & the ſeruice of the Diuell, & then to bring your crooked & worne daies to offer to the Lord? To call the Diuell and the world to the feaſt and full diſhes, and let God ſtand at dore waiting (among the beggers) for

for the reuerſion & ſcraps? The Lord himſelfe is driuen to complaine of this baſe meaſure by his Prophet: *When ye bring the blind for ſacrifices, you ſay it is not euill, and when ye bring the lame and ſick, ye ſay it is good enough for God.* Offer it now to thy Prince; will he be content with thee, or accept thy perſon, ſaith the Lord of hoſtes? *Repent* and be aſhamed of this ingratitude, play not the harlots with God: let none haue the maidenhead of your youth, but your deere Lord & husband: Let none enioy the flower and beauty of your time, but hee that bought you with his precious bloud; you are his, giue him his owne, let him haue it new and faire, not when it is mangled & miſuſed that one cannot but bluſh in the preſenting of it. Caſt your ſelues into his embracement in your youth & health whileſt you haue ſomething to commend you, & his armes are open to receiue you; ſtay not looking for a better match, this is the beſt that euer you ſhall light on; take it whileſt it is offred

tred, you shall neuer repent you of your earlie bestowing. Hereafter perhaps God will hold you vnworthy of his loue, as hertofore you held him vnworthy of yours; and scorne you in your old age and sicknes, as you set not by him in your health and youth. The fiue virgins for lingring but one houre and that in their youth and prime, were shut out of the marriage chamber, and had this answere to their knocking, I know you not, you are no friends nor guests of mine. And shall we thinke the Lord will open vnto vs, and giue vs a cheerful welcome, lingring not houres but yeares, and prostituting our virginity and prime to the world & the Diuell, Gods sworne enemies? Yet the the doore is open, you may fill your lamps with oile, and be wise by their harmes. But if you put it to hereafter, the gates will be shut, and all your knocking will be but so many fruitles strokes, rebounding vpon your owne hearts,

Lastly, whilest we lie soaking in sinne

ſin and returne euery day to our old vomit; we do pile vp more and more wood for our owne burning. I meane, we do increaſe our accounts againſt that fiery day of wrath, which will come vpon as a theefe in the night, in which the heauens ſhall paſſe away with a noiſe, and the element ſhall melt with heat, and the earth with the workes that are therein ſhall be conſumed; then ſhall all the thoughts of our hearts be diſcouered, and an account required of euery idle word that we haue ſpoken; So ſtrict ſhall that iudgment be. Where wil the vngodly and ſinner appeare, when the righteous ſhall ſcarſe be ſaued? whither will they turne them when they ſhall ſee the Lambe turned into a Lion, their Sauiour their Iudge, and their Iudge, their witneſſe, againſt whoſe teſtimony, there is no excepting; they will wiſh mountaines lay on them to keep them from that meeting: what will theſe differers of repentance being preuented and caſt behind by their owne negligence, an-

ſwer for themſelues in that great appearance, before the awfull Maieſtie that ſits vpon the throne? with what confuſion and ſhame ſhal they ſtand, when he ſhal ſay vnto them, *I ſent you into the world to doe my will, and you haue done your owne wils?* I allowed you time and meanes to repent, you deſpiſed both time & meanes and repented not: I gaue you many good motions in your hearts to make you returne vnto me: and you put me off ſtill after ſo long waiting, with, What we will amend; *Did you thinke I would pardon you at laſt? How could you then in common gratitude diſpleaſe ſo gracious a Lord?* Did you thinke I would not pardon you? what madnes beſotted you that you durſt offend me without hope of pardon? I will now verefie my words which I ſpake by my meſſengers, which I ſent vnto you; Becauſe you haue hardened your hearts againſt me, you ſhal not enter into my reſt: *Goe ye curſed into euerlaſting fire*, prepared for the Diuell and his Angels.

O how shall these impenitent lingerers then take on, howling and raving, and cursing the day of their natiuity, that the aire shal be euen crazed with their hideous and gastly clamours! And what a comfort will it be to the godly, both yong men and yong maides that haue haue serued God betimes, and taken paines to mortifie their lusts, to see the Lord at length proceed in iustice against the careless wicked ones, which haue liued in all pleasures and ease in this life, when they themselues haue beene afflicted and maligned and derided, for the professiō of the Gospel of Iesus Christ?

O my Brethren and Sisters, when the Lord in that day shall haue done to you all the good that he hath promised, and shal haue made you Kings and Queenes to raigne with him and his roiall Son for euer: then it shal be no griefe nor offence of mind vnto you, that you haue not powred out your selues into all excesse of riot, & committed sinne with greedinesse,

as the prophane and vngodlie doe. Then it ſhall not repent you that you haue conſecrated the flower of your youth to GOD, who is ſo bountifull a rewarder of them that ſeek him. What hurt ſhall it be then vnto you that you haue ſhūned this luſt, & that follie: this vice and that wantonnes, which you might haue committed, & whereunto you haue beene tempted: what need you then ſtomack at it that you haue beene termed modeſt fooles and preciſians, and ſuch other names of diſgrace by the godleſſe multitude, whom you ſee damned by a iuſt ſentence, & haled away to endleſſe torments before your face? where they ſhall beg that one of you may be ſent to dip but the tip of your finger in water, to coole their tongue in the middeſt of the flames, & ſhall not obtaine it; who would not rather mourne for his ſinnes now, and forſake them now, and change his courſe now, though it be with ſome vneaſe and wraſtling at the firſt, then to wiſh hee had done ſo afterward when

when it is too late? and to lament and roare in that remedileſſe horrour and deſpaire for euer: bearing a part in that dolefull morning and euening muſicke of the wicked in Hell, *We haue wearied our ſelues in the waies of wickednes and deſtruction, and we haue gone thorow dangerous pathes, but we haue not knowne the waie of the Lord. What hath pride profited vs, or vvhat benefite hath the pompe of riches brought vs?* All theſe things are paſſed away with a ſhadow, and as a poſt that rideth mainly by: we haue had the righteous in deriſion, and in a parable of reproch: *We fooles thought their life madnes,* and their end without honour: But loe, they are counted among the children of GOD, and their portion is among the Saints. So haue we erred in our imaginations, and the ſunne of vndeſtanding hath not riſen vpon vs. Now wee know, when it hurts vs to know; now wee vnderſtand, when ignorance were a bleſſing. To conclude this Chapterr and this firſt part of my Treatiſe, Wiſd. 5.

whatsoeuer you haue beene in the yeares past, be new men now, I will not giue you respite till next yeare, nor next moneth, nor next morrow, but euen this day, this night, this houre in which thou art admonished, amend: remember the name of the Lord is I AM for euer; and he likes notthē that are alwaies, I wil be, repētance is neuer too soone, so long as the sin is gone before.

Youth is the Spring, *Age* is the Harueſt: in one we sowe, in the other wee reape; if in our youth we sowe the seed of vertue and obedience, we shall in our age reap the fruits of ioy, peace and perseuerance to euerlasting life, if the *tares of vice and licentiousnes*, it will bd kard if euer the harueſt bee other thē vnprofitable būdles, which will but kindle the vnquenceable fire of hell vpon our heades. Let your creation, or your redemption or vow in Baptisme, or the power and patience of the Lord, or the terrours of conscience, or Gods reiecting of our praiers, or Christs denying you his inter-

interceſſiō, or the fighting of the creatures againſt you, or the Lords curſe vpon your bleſſings; or the hardening of your harts by cuſtome of ſin, or the vncertainty of your death, or the difficulty of late repētance, or the baſe & vnbeſeeming meaſure offred to God, or the increaſing of your accounts, or the ſtrictnes of the laſt iudgement, or hell fire it ſelfe, or all theſe together, rouſe and ſtartle you from your bed of ſloth, and cauſe you to reforme your liues renounce the world & worldly wickednes, and to honour the Lord your God, or euer he take his light frō you, & or euer your feet ſtumble in the darke mountaines, leſt while you looke for the light he turn it into the blacknes of the ſhadow of death. But if you will not heare me that giue you ſeaſonable warning, my very heart ſhall mourne in ſecret for your ſtubbornnes, & mine eyes ſhall weep and raine down teares, becauſe the Lords people are ſold vnto ſin, & the children of my mother are caried captiue to deſtruction.

THE SECOND PART.

CHAP. 5.

HAVING ſpoken of the miſcheefes & dangers which we ſtand liable to, ſo long as we are vnconuerted; Conſider with me next the meanes which the Lord hath ordained for our conuerſion; that if wee haue a mind of returning we may make vſe of them and not negligently paſſe them ouer without any fruit, as our faſhion hath beene in former times. Almightie GOD hath giuen vs firſt our life & being in this world, he hath made vs men, and breathed in vs a reaſonable ſoule, whereas whē the clay was in his hand, hee might haue

Gods benefits.

haue moulded vs into any other ſhape: hath giuē vs our ſēſes, & diſtributed all our limmes, according to their proper and ſeuerall functions: he hath put all the creatures in ſubiection vnder our feet: ſo that from the glorious Sunne in the firmament to the little Emmet that creepeth vpon the duſt, euery thing doth vs ſeruice. He hath preſerued vs hitherto all our life long from innumerable dangers, whereinto others haue fallen, and whereinto we had fallen if his gracious hand had not vpholden vs: And (which paſſeth all this) he hath by the death and ſufferings of his owne Son redeemed vs from the mouth of hel, into which elſe we euery mothers ſonne of vs irrecouerably were fallen. Now ſaith the Apoſtle, this boūtifulnes of God leadeth vs to repentance. Therefore hath he beſtowed all theſe benefits vpon vs, and promiſed many moe, thereby to ſtir vs vp to abandon vicious life, and to betake our ſelues to his holy & bleſſed ſeruice. *Trie mee* ſaith the Lord, Mal. 3. 10.

whether

whether I will not open the windows of heauen & powre you out blessings without measure if you will returne vnto me.

O my Brethren, if your hearts be not sauage, how can it be but this kindnes of so great a Maiesty, should binde vs to him for euer? what beastly ingratitude is it to turne so many comforts and good things, as he hath giuen vs (that we might be the better able to serue him) to the dishonor and iniury of so louing a giuer by vsing them to serue vs in sinne? our dogs are not so vngratefull to their masters; the Lions and Beares haue shewed more courtesie & thankfulnesse to their benefactors. That he hath spred our table with full dishes, and made our cup to ouerflow; that he hath allowed vs warme clothing by day, and a well fethered nest to couch in at night, & bodily health to make these things sweeter and better tasted to vs, are bounties that we can neuer deserue while we liue with all the obedience we are able

to

to performe. But that GOD for man ſhould become man, and that God for man ſhould die in the fleſh, and ſuſtaine ſo many ſhamefull indignities and intollerable paines in accompliſhing the worke of our redemption; this onely, this wholly & this more then all things, doth challenge vnto it euen by ſpeciall deſert, all our life, all our labour, all our ſeruice and al our loue. That a man frākly giueth his goods to another, is a token of no ſmall bountie; but to beſtow his owne life for another, and that not for friends but for enemies, as the Sonne of God did, when he died for vs, it is an incomparable and an vncōceiueable bountie, the Angels of heauen do wonder at it, and deſire, (as *Peter* ſaith) continually to behold and looke into it: and ſurely if this bountie and gratiouſnes of our God, cannot win vs to cleanſe our waies and forſake our ſinnes, all the dewes of grace are quite and cleane dried vp in our hearts, and there is no hope that any thing will win vs. But it will

will fall out by vs, as *Eſdras* in his ſecond booke and 9. chapter gravely denounceth againſt ſome like vs. *Such as in their life haue receiued benefits from the Lord, and haue not regarded to know him; but haue abhorred his law whileſt they were yet in liberty, and when they had yet leiſure of amendment, and would not vnderſtand, but deſpiſed it: they muſt be taught after death by paine what it is, to recompence euill for good.*

Another good meanes to bring vs to repentance is, the conſideration of Gods iudgements executed vpon ſinners in all ages, whō God hath made examples for our admonition, on whom the ends of the worlde are come. The Angels for one ſinne were throwne out of heauen. *Adam* for one ſinne caſt out of Paradiſe, and all his poſterity after him condemned to perpetuall miſerie. *Lots* wife for one ſinne turned into a pillar of ſalt. *Moſes* and *Aaron* for one ſinne debarred from entering the Land of Canaan. *Michol* for one ſinne plagued with barrenneſſe. The whole tribe of *Beniamin*

iamin for one ſin rooted out. Threeſcore & tenne thouſand Iſraelites for one ſinne of *Dauids*, in three dayes conſumed with peſtilence. *Ananias* & *Sapphira* for one ſtruck dead in the place. And yet thou after many thouſand ſinnes, crieſt ſtill God is merciſull, and preſumeſt that thy part in that mercy will be as great as the thiefes vpon the Croſſe. *God is merciſull*, I deny it not: So the Phyſician is skilfull, and yet giues ouer his patient ſometimes, becauſe he ſees him to be incurable. If thou be damned, it is not becauſe the Lord wants mercie, but becauſe by deferring repentance thy heart is deaded, and thou art paſt recouerie. Tell me not of the thiefe vpon the Croſſe, for of two theeues one was damned. It was a miracle, and miracles were no miracles if they were common. All the Scriptures thorow there is not one ſuch another example to be found: and therefore for thee preſumptuouſly to goe on in thy ſins vpon this ſhaddow of hope, is all one, as if ſom good fellow ſhould hope

hope his horse would speake English, because once *Balaams* Asse vttered plainely the language of *Moab*. Surely these be they that destroy themselues with the workes of their owne hands (as *Salomon* saith) calling iniquitie vnto them both with hands & words, & when they think they haue a friend of it, they come to naught.

But what should I speake of ancient iudgements, when those that haue beene executed at our owne doores, haue not wrought vpon our hearts? To omit all other, what are wee the better for that dreadfull pestilence so lately amongst vs, when Death like a mercilesse tyrant thrust all out of doores both old and young before him, as if he would take possession of our houses one after another, till hee had seazed the whole Citie into his owne vse? O my brethren, those that be not blinde may see, there is not one sinne lesse this yeare, then was the last. In the Church there is as much carelessnesse and contempt of Gods word: In the streetes as much pride,

pride: In the ſhops as much lying and ſwearing: In the Tauernes as much drunkenneſſe and exceſſe (notwithſtãding his Maieſties act of reſtraint) In other places as much filthineſſe, and as little conſcience and deuotion as euer there was before, ſo that the Lord may complaine of vs as he did of old: I haue ſmitten them, and they haue not ſorrowed; I haue corrected them for amendment, and they are worſe and worſe. The Lord grant we be not caſt off (as a father caſts off his vnthrifty ſonne, when no meanes will reclaime him) and that the remouing of his plague from vs (ſeeing wee are not bettered by it) be not a kinde of cruell pity: and a giuing vs vp to our owne hearts luſt till our iniquity be full, that wee may then fall by an vtter deſtruction, chaſtening in the meane time the countries round about vs, as hauing ſome hope of their turning and amendment.

Let vs therefore with all ſpeed humble our ſelues vnder Gods migh-

ty

ty hand, and make a godly vse of his iudgments that euery litle chastisemēt of his may driue vs to a lothing & forsaking of our former euil waies; that we may stand in awe and not sinne: for our God is a iealous God, and a consuming fire, so shall he smel a sauour of rest, and receiue an attonement for the land; so shall the light of his countenance be lifted vp vpon vs, and so shal it go well with vs and with our children after vs in their generations.

The word preached Gods Ministers.

Another very direct meanes to this end, is the preaching of Gods word & the voice of his Prophets & ministers, rising vp early, & premonishing vs of ourdāger, & shewing vs the way wherin we should walk. Therfore the Lord when he sent the Prophet *Ieremie* to the people of Israel and Iuda, he bade him proclaime a fast, and tell them what he had threatned against them: Becausе (saith the Lord) it may be when they heare the euill that I purpose to bring vpon them, they will returne from their wickednesse,

Ier. 36.

and

and ſo by that meanes I may forgiue them their ſinnes, and receiue them to fauour. This is the *manna that came downe from heauen*, this is *the immortall ſeed by which ſo many are borne to God*. How great cauſe haue wee to bleſſe the Lord that it hath pleaſed him ſo to diſpoſe of vs, that wee ſhould be borne and bred in ſuch a time, and among ſuch a people, as profeſſe the faith of Ieſus Chriſt, and are daily taught and inſtructed both to beleeue and liue accordingly? Our Fathers longed to ſee theſe dayes, and could not ſee them; we feare no burning nor impriſonment for profeſſing the doctrine of Chriſt, wee neede not croſſe the ſeas to ſeeke inſtruction, wee may in a bleſſed freedome of minde and body approch to Gods altars, *and ſit at the feete of the Lords Prophets, and heare thoſe heauenly comforts and directions from their mouthes. Neuer was London ſo well ſupplied with godly reuerend Miniſters, ſince the firſt ſtone of her walles was layd, then in this very day. The Lord Ieſus continue and encreaſe*

the number.

But what account make we of theſe meanes? we can content our ſelues to ſit an houre in the Church to heare Gods word taught, not for conſcience but for faſhion, as our deedes make plaine. For where almoſt is he or ſhe that hath left any one deere ſin this ſeauen yeares, though twice ſeauen yeares they haue heard it condemned? nay, (which is ſtrange) vpon the monday we commit thoſe very ſinnes which vpō the Sabbath day before were to our faces moſt particularly reprooued, which were enough to diſcourage vtterly thoſe men of God in the worke of their miniſterie, they taking ſuch paines, watching for vs, whē we ſleep, ſtudying and ſpending their ſpirits to bring vs to repentance, and we (like wretches) making ſmall account of it, and profiting little in godlineſſe by it: but that the Lord hath ſayd, his word ſhal neuer goe forth in vaine; but either it ſhall lift vs vp higher to his courts in heauen, or ſinke vs downe deeper into

into the pit of hell. And the labours of his Miniſters ſhall be as highly rewarded for leauing the graceleſſe ones without excuſe, as for conuerting a weake ſoule from going aſtray.

A Seruaunt when hee is commaunded to do any thing by his Maſter, will feare to looke his Maſter in the face, or to come in his way if hee neglect it, and doe it not. How dare wee then hauing ſate in the Church, and there heard (out of the Pulpit the ſeate of Gods Oracles) ſin forbidden, repentance enioyned, our negligence taxed, not once, but continually from time to time, with precept vpon precept, line vpon line: I ſay, how dare we preſſe ſo boldly without any awe or reuerence into the preſence of God (the great Maſter of all Maſters in the world) Sabbath after Sabbath, and yet guilty to our ſelues in the meane time of ſo great diſobedience? vnleſſe wee come thither in an inſolent faſhion to ſtout and out-face the Lord; or to laugh in our ſleeues at his weakneſſe that will be borne in

hand with a cunning semblance, and as well pleased as if the deede were performed.

O my brethren, tremble to dally in this sort with the Almighty: if hee speake, let his seruants heare: if hee command, deferre not to doe it: receiue it not as the word of man, but as it is indeede the word of God. Pray aforehand that you may feele the vertue and power of it in your heart, renuing and changing your willes and affections: let the feete of them be beautifull that bring this tidings of peace and good things vnto you: They are the Embassadours of the euerliuing God, and disposers of his secrets: they are our Fathers in Christ, by whom wee are new begotten to eternall life. The Lord hath giuen them power out of his word to pronounce his sentence, so that what they binde on earth is bound in heauen: and what they loose on earth is loosed in heauen. Let vs haue them in singular loue & reuerence for their works sake. The contempt of their per-

persons is a notable policie of the diuell, to make their teaching be contemned also. Let vs shew our thankfulnesse to God for them, in obeying those things which they command vs in his name. They haue called vpon vs long enough for amendment; let them now haue cause to commend vs that wee haue amended. Let our hearing be at length a ioy to them, lest their sorrow be hereafter a witnesse against vs: One *Ionah* conuerted Niniueh, what a shame is it to vs that so many *Ionahs* should doe no good in London?

Good bookes & conference.

Another meanes to set vs forward in the way of repentance, is the reading of good bookes, & mutuall conference, and exhortation one of another. These doe both after one sort bob vs continually on the elbowe, and euen importune vs to well doing, and would worke some good effect if we were not negligent & careless in the vsing of them. But so it is, how much time doe we spend idlely in doing nothing, or vnthriftily in

doing naught, neuer taking a good booke in our hands all the weeke long, though we haue choice of manie, and our trades will beare it; or if wee begin, it growes irksom straight before wee haue turned one leafe ouer; or if we haue the patience to goe thorow to the end(slightly enough;) wee cast it in a corner to be moulded and moath-eaten, and are as much the better as he that hath lookt in a glasse is, after his backe is turned: because we doe not stirre vp and whet our remembrance by a second more aduised reading, esteeming our olde bookes as olde friends, which must euer now and then be visited, that acquaintance may be renewed and not lost.

So for our mutuall exhorting one another, how vnequally haue we performed it? sparing them too much with whom we are inward; and reprouing them too tartly whō we like not so well: and perhaps thinking scorne to be admonished our selues by any. How many times when we haue met together for our comforts, and

and to the edifying one of another in godlineſſe, haue wee burſt out into prophane and idle talke, letting our mouth looſe to all vanity, that ſhould haue vttered gracious words, giuing proofe of the inward ſanctification of our hearts: ſo ſlie is the diuel (the perpetual enemie of all good things) whē wee goe about to diminiſh his kingdome; to rob vs from our ſelues, and diuert our beſt thoughts another way. I ſpeake this the rather, that all thoſe that are the profeſſors of the Goſpell, might vſe theſe means hereafter with more care and conſcience, leſt they be ouer-reacht by this ſlight of Sathan: and ſet a watch before their mouth, and keepe the doore of their lips, that they giue no example of lightneſſe or vanity to them that are new conuerts, nor vnto any orher: but carying thēſelues as paterns vnto them, in word, in conuerſation, in faith, in ſpirit, in loue and in pureneſſe, that euen thoſe that are backwardeſt in religion, may be drawne by their integrity to repentance from the

the corruptions of the world. For vertue shewes so well in whomsoeuer it is, that it stirres vp a meruailous loue and desire of it in them that behold it.

But if neither Gods benefits, nor his iudgements, nor his word, nor godly bookes, nor the good counsell and admonition and examples of our brethren (who are more carefull of our saluation then we our selues) will preuaile with vs, let the shortnes and vncertainty of our owne life make vs looke about vs. For what is our life but a vapour, a flower, a flash, a shadow, a dreame, vanity, nothing? Haue you euer obserued the bubbles which boyes blow vp in a shell of sope-water, how some being swollen to a determinate quantity, breake immediatly in the shell? some the wind whisleth vp aloft into the aire, and are dissolued there: some flie alowe by ground, till at length they dash against the ground, and come to nothing. Such things are men and women, when you see a thousand of them wal-

walking the ſtreetes, imagine you ſee a thouſand belles or bubbles of water wandering vp and downe: ſome a high aboue all their fellowes (as the gale fauours them) ſome in a lower region, and with a thought as high as the higheſt: ſome beneath that lownes, and ſome as low as the pauement. Now ſtand ſtill a little and marke them, and you ſhall ſee ſome times one ſtriking out another, ſometimes tenne, or twenty, or thirty popping out of themſelues, and inſtantly ſo many more (ſome of the higheſt, ſome of the loweſt, ſome of the meane ones one amongſt another) ſo that anon you cannot ſee one of the olde men or bubbles left, but all are new men or new bubbles (call them which you will, for all is one) blowne vp in the places of the former.

If this be our beſt firmeneſſe, if our mettall be thus full of flawes, if our life be but a moment, and yet vpon that moment depends eternitie of weale or woe in the life to come: who would not take opportunitie by the fore-

foretop, and make hay (as the ſaying is) while the ſunne ſhines? who would put off his amendment till to morrow, when he knowes not what a day may bring forth? Man knoweth not his end (ſaith the wiſeſt among men) but euen as the fiſhes be taken with the hooke, and the birdes be ſodainly intrapped with the ſnare, ſo are the children of men preuented with the euill day when it comes vpon them ſodainly.

When the tree falleth, whether toward the North or South, there it lieth: and in the ſame ſtate you die, you ſhall be iudged. Learne therefore to number your dayes, and conſider ſeriouſly of your latter end, that you may repent betimes, for that is wiſedome; and depart from euill, for that is vnderſtanding. Or if you ſcorne all other ſchoole-maſters, learne of the diuell one rule of policy; He knowing his time to be ſhort, will doe what miſchiefe he can, you knowing your time to be ſhort, doe you what good you can.

CHAP.

Chap. 6

THere remaines yet three other meanes, which I cannot ouerpasse without making mention of them.

Godly carefull maſters.

The firſt is the care of maſters, and the diſcipline of a well gouerned houſe, which may ſet ſtraight the mãners of a yong man, and reſtraine him from thoſe vices, whereto by reaſon of his age, or the corruption of the place, he is inclined: For the prouerbe holdeth for the moſt part true; Like Maſter, Like Man. If *Abraham* feare God, his ſeruants and houſhold will bee religious. If *Herod* ſcorne Chriſt, his captaines & courtiers wil deride him alſo. In the Hiſtory of the Apoſtles Acts, when any houſholder was conuerted to the faith of Chriſt, you ſhall finde it ſaid;

The man beleeued and all his houshold, shewing, that as they were swaied before of an Idolatrous master, to superstition: so now they are swaied by a Christian master to the true worship and seruice of God.

Here therefore I thinke it not amisse to shew the duty of a Master in some measure as God shal enable me; not that I would take vpō me to teach my elders and betters (yet let none disdaine to learne of yong ones, seeing euen our cradle sometimes may teach vs wisedome; for out of the mouthes of babes and sucklings hath the Lord ordained strength) but to the end that we that are yet seruants and prentises may know how to cary and behaue our selues, when it shall please the Lord, to lay such a charge vpon vs.

First, (my Brethren) when the Lord shall call vs to this waightie charge, that we come to be rulers of families, and that we keep seruants, it behooueth vs, nay. we are bound in duty to God, to haue as great a care of

of their ſaluation as of our owne, and to ſee they do their faithfull ſeruice to God, as we will looke that they ſhould faithfully ſerue vs: For aſſuredly that ſeruant that is not faithfull to GOD, can neuer bee faithfull to his maſter; but he that ſerues GOD with a good conſcience, wil ſerue his maſter with a good conſcience. The awe & preſence of his maſter to ouereie and chide him needes not, for his owne heart will check him, and the feare of God will keep him from vntruſtines. You may find a kind of pickthanke officiouſnes in ſeruants of another making; but there is no ſeruice like his that ſerues man for conſcience toward God.

They doe beſt ſerue their Maſters, that haue learned firſt to ſerue God.

And beſide our duty to God, and deſire of faithful ſeruice to our ſelues, the care we ſhould haue of our childrens godly education, that they be not corrupted, ſhold double our care to keep godly ſeruãts: for the liberal diſpoſition of a child is eaſily ſpilt with the leaud manners of a ſeruant. Hence it commeth that almoſt their firſt

first words are ribauldrie and feareful othes, and that they learne to blaſpheme God before they can plainely ſpeake GOD; yea ſometime they proue twofold more the children of Satan then their Tutors were: For a new veſſell will keep the tatch of the firſt ſeaſoning a long time after.

Cauſe them therefore to frequent the holy exerciſe of religion, as Preaching, Catechiſing, Praier, Sacraments &c. Bring them with you, where they may be inſtructed in the waies of the Lord to doe righteouſneſſe, eſpecially on the Sabbath day: becauſe that is a day appointed and ſet apart of God himſelfe for his worſhip and ſeruice, wherein he wil haue our ſeruant as free as our ſelues, and to the end we may prepare them the better to the ſanctifying of the Lords day, we are to call them vp betimes in the morning, to praier, wherein firſt we are to thanke the Lord, for all his mercies to ſuch vnworthy wretches, and namely for the reſt and pre-

preſeruation the night paſt: Then to beſeech his Maieſtie that hee would ſo prepare and fit our hearts to the profitable retaining of his moſt holy and bleſſed word, and ſo direct the mouthes of his miniſters that day in the vttering of it, that it may be a comfortable ſauour of life and ſaluation to vs, and not a ſauour of death vnto deſtruction.

And hauing ended this duty by 7. in the morning, we may if wee will directly goe where there ſhall bee a Sermon vntill eight, ſo comming home we are to goe to our owne Pariſh Church, both in the forenoone, and in the afternoone; and after that to ſome Lecture as there be diuers (bleſſed bee GOD) in diuers parts of the City. And hauing thus ſpent the day till ſix at night, we are not to content our ſelues there, thinking we haue done by this time a work of ſupererogation; but to come directly from the Lecture to our houſes, and call our ſeruants together, to praiers to almighty God, that it would pleaſe his

his Maieſtie to giue a bleſſing vpon that which we haue heard, that wee may auoide the ſinnes, execute the good duties, feare the threatnings, and lay vp the comforts from the mouth of his miniſters plainely ſhewed and laid down vnto vs. And hauing ended praiers for that inſtant, we are to examine euery one of them particularly what leſſons they haue learned at Church, and what vſes they were taught of thoſe leſſons: and hauing done that, to giue them a generall exhortation, incouraging them to goe forward in godlineſſe, which hath promiſes of this life, and of that which is to come, and ſo to make an end for that time, with ſinging a Pſalm of thankeſgiuing.

NOW as we are to performe theſe duties on the Sabbath day, ſo we haue our duties to performe on the weeke daies alſo: For it is not enough for any man to giue his family victuals, and prouiſion one day in the weeke, and let them faſt all the reſt of the weeke after, for ſo he ſhould ſoone make

make a leane houſhold; but we muſt deale with our ſeruants in Spiritual things, as we deale with them in Corporall things; that is, as wee allow them meat and drinke ſufficiently all the weeke daies, and on the Sabbath day they haue extraordinary diſhes: So although we haue beene carefull to pray and inſtruct them in religion on the Sabbath day: yet we muſt looke we do our duties in the weeke daies alſo, although not like vnto the Sabbath: for the Lord doth not require it at our hands. This diſcipline and good order if wee would carefully inure our Prentiſes to, ſeuen or eight yeares together till their firſt youth (the age which is ſet vpon the very pinacle of temptations) be paſt ouer, methinkes it were enough to kill all the weedes of vices in them, & to make euen Atheiſts religious, and grow into a habit of ſanctimony and godlineſſe.

Here I thinke it needfull for euery one of vs, (as we are yet ſeruants) to know our duties alſo; that wee may

demeane our selues, agreeably to our present condition.

Seruants duty.

First then wee are to follow the counsel of the Apostle, to be obedient vnto our bodily masters with feare and trembling, because they be (in their places) vnto vs as God, God hath set thē ouer vs in his own stead; and therefore we ought not onely to carry a reuerend estimation of them, counting them worthy of all honor, but to performe our duty and seruice vnto them, not to the eie as men pleasers, but as the seruants of Christ, doing the will of God himselfe singlie and from the heart, labouring continually to please them, and submitting our selues to thē in all things, as the holy Ghost commandeth. But this must not bé vnderstood absolutely, but with an exception; *So they bee lawfull things.* For if a master command his seruant to speake a lie, or to sweare his commodities cost so much, when they cost much lesse, or to breake the Lords Sabbath; in such a case we ought rather to obey God then

then man: but in all iuſt and lawfull impoſitions (not croſſing their roiall commandement) we are to conforme our ſelues *in all duty* and obedience to them, yea not only to the good and courteous, but euen to the ſroward & ſower. For this is thankworthy, ſaith Saint *Peter*, if a ſeruant for conſcience toward GOD endure ſmart, ſuffering wrongfully. But it is a great fault in vs that are ſeruants, that if correction be giuen vs (though with iuſtice and diſcretion) we will ſay moſt commonly wee deſerue it not. This is not the ſaying of the holy Ghoſt: For (ſaith he) what praiſe is it for a ſeruant to be buffeted for his faults? but and if yee fault not, and yet ſuffer hard vſage and take it patiently, then is there thanke with God. And herein what better ſatisfaction or quieting of our mindes can we deſire, then the example of our Sauiour himſelfe, who neuer ſinned, neither was there guile found in his mouth, yet he was reuiled, and reuiled not againe, he ſuffered beyond all degrees

of patience,& opened not his mouth; but committed reuenge to him that iudgeth righteouſly, euen to God his Father: So ought wee (my Brethren) when our maſters bee out of reaſon, and offer vs extreame meaſure, to put it vp and endure it patiently, knowing that they alſo haue a maſter in Heauen, who beholdeth with an equall eie both vs and them; and not to anſwer, Sir I deſerue it not: For if correction ſhould not bee giuen to the moſt of vs till wee confeſſe we deſerue it, it ſhould neuer be giuen vs.

Heere I cannot keepe ſilence, but I muſt needes make known how good and gratious the Lord hath ſhewed himſelfe in this caſe to mee his moſt vnworthy ſeruant, and the rather to cauſe all other Prentiſes to thinke themſelues not miſerable but moſt happy, when the Lord hath ſet ouer them ſuch maſters, as giue them deſerued correction with wiſedome & diſcretion: For certainly (my Brethren) had not I had ſuch a maſter, (whoſe

(whoſe care and diligence hath beene ſo great ouer me, in reſtraining mee from that ſcope & liberty, which my wretched and vntamed nature did deſire) it had beene better a thouſand times I had neuer beene borne: For my bringing vp from my childhood, vntill the time I came to my maſter, was moſt miſerable and wretched, by reaſon of my ſinnes and the ignorance wherein I liued, as the caſe of too too many is in theſe daies: yea and ſince I came to be a Prentiſe (vntill of late time) my life was moſt odious and abominable both in the ſight of GOD and Man. But bleſſed bee the name of the Lord, who hath giuen me a good maſter, to hold me backe, that I could not be ſo wicked as I would, and hath now alſo in ſome meaſure opened mine eies, (which haue beene a long time kept ſhut) that I might ſee how to wind my feet out of the ſnare of Satan.

Therefore my deere Brethren (vnto all thoſe I ſpeake that deſire to bee partakers of the heauenly ioyes in

the life to come) shew your selues obedient to your masters, and submit your selues vnder the yoake, yea although it bee irksome to the flesh: for you knowe not the great profit and rewarde that commeth thereby.

Vngodlinesse of Prentises.

But certainly (in griefe I speake it) Prentises for the most part were neuer so leaudly and so wickedly giuen, neuer so vaine and so licentious, neuer so full of scoffing and derision, neuer so insolent and contemptuous of God and good men, as they be in these dayes. For we are so apt to be corrupted, and (being corrupted) to corrupt, partly by reason of our nature, and partly of the place, that vnlesse our Masters be the more circumspect in bringing of vs vp, the soules of many thousand Prentises will be required at their hands; impunitie boldening vs in sinne, and sinne deceitfully hardening our hearts, that all thought of repentance is put away from vs; or if any shall friendly remember vs, his best thanke is a mock for

for his labour. When inquiſition ſhall be made for bloud of ſoules, I would euery one could ſtand forth,& ſay, *Not guiltie*, but the Prentiſes themſelues. But I feare greatly that the Maſters will be to blame in that day alſo, and be put to their ſhifts for a currant anſwer, when they ſhall find none.

For (without offence to any man, I will ſpeake a little) where is that Maſter almoſt that queſtions with his ſeruants about any religion at all? It may be ſometimes he will ſend them to Church; but when they returne, what doth he aske them of their learning or profiting there? vnleſſe perhaps once at the hundreds end hee vouchſafe to knowe the chapter and verſe of the Text, which (betweene the Church-doore and home) euen a Parrot wold be taught to pronounce. Let him ſend any of his people of ſome worldly buſineſſe, and hee will be ſure to aske him how he ſped, and nothing will he leaue vnasked to vnderſtand the effect of the errand hee

sent him about: but for Gods busi-
nesse and soule matters be they per-
formed negligently, or not done at
all, it mattereth not; he is sure no ac-
count will be required of any such
thing all the time of his prentiship.
And this is the reason that seruants
depart as ignorant after they haue ser-
ued seuen or eight yeares seruice, as
they were when they came first (not
of their trades) I meane of that which
is more worth then all the trades in
the worlde. For a man shall profit
much to know God. The true know-
ledge of God will bring more sound
profit in one day to a man, then the
best trade in London will doe in se-
uen yeares. For godlinesse is profita-
ble vnto all things (saith the Apostle)
as hauing the blessings of this life, and
of that which is to come.

Howbeit, some there be in Lon-
don that I knowe (and more I doubt
not that I knowe not) which vse good
orders in their houses, to the generall
good of their families (and I desire
the Lord to increase their number)

But

But a hundred to one neuer ſpent any time with their ſeruants, in the exerciſes of religion, no not ſo much as to call them to prayers either morning or euening once in a yeare, whereas they are bound (in duty to God) to do it euery morning & euening; and although there were no cõmandement from God, nor preſident in this kind, yet very neceſſity and the ſloth of youth ſhould cõſtraine vs; & ſurely if maſters would care as they ſhould, to traine vp their houſholds in the feare of god, & in the practiſe of good things it could not be that London ſhould harbor ſo many vngodly Prẽtiſes, or that diuers men ſhold cõplain (as they do) of ſeruants leaudnes, that they cannot thriue in the world; for they haue good meanes of getting, but is ſpent they cannot tell how ſo ſoone as it is gotten: Alas, how can it be any otherwiſe? if their ſeruants be not taught the feare of GOD, and to keep a good cõſcience, how is it poſſible that euer they ſhould haue any true ſeruice at their hands?

But

But some will say againe, this is not so: for by experience I can speake this of a truth, that for mine own part I neuer instructed my folks in all my life in any religion at all: No, I neuer heard them so much as to read a chapter, and yet I thanke God, he hath blessed me with good seruãts. For I finde my riches to increase, and I thriue well, and therefore it is not the bringing of them vp in religion, that makes a man come forward in the world; but if his fortune be good, wealth with come on.

Fortune? no, no, it is the great handy work of GOD in some mens seruants, that hunger and thirst after righteousnesse, and seeke more for saluation then their masters be aware of, (or else their poore soules might be cast away and perish for euer) and then who knowes not that such a man thriues for his seruants sake, as *Laban* did for *Iacobs*, and as *Potiphar* did for *Iosephs*? Or it may be, GOD casts his blessings into thy lap (euen against all meanes) to stirre thee vp

to

to greater thankfulneſſe and care to ſerue him afterwards, or elſe to leaue thee the more vnexcuſable in his great iudgement for not performing ſuch duty and ſeruice.

And therefore let none caſt ſurmiſes of excuſe to colour or ſhift out the matter any longer, but wherein it appeareth to your owne conſciences, you haue beene negligent, make amends with more care hereafter: aske not which of your neighbours doth thus and thus, and if they do it not, you meane not to begin. But reſolue you with *Ioſhua*, let others take what courſe they will, *I and my houſe will ſerue the Lord.* Let your people ſee you going before them in the practiſe of euery good thing, and in the abhorring and auoiding of euill, ſo ſhal they firſt feare to doe that which you hate, and at length fall in loue with that which you practiſe. It ſhall get you more authority and reſpect with them heere, and increaſe the bleſſednes of your own ſoules another day, that you haue been the meanes (through

(through the blessing of God) to saue your poore prentises soules also.

And heere I shall desire my worshipful masters of this City (to whose sight this little hādfull of papers may come) not to take offence at any thing I haue spoken out of zeale and heartie meaning, nor to impute it to arrogancie in me, that I haue intermedled in their offices (From which proud sin (I thank my God) I am free) but if it be iust that I haue saied, and agreeable to Gods word, that they will not disdaine to do it, it shall not only be no disparagement, but praise and honor to them, comfort to other of Gods children, and ioy to the Angels in heauen, that by their religious care, their seruāts are made Gods seruants with them, and there is such a towardly and hopefull succession to stand vp after them, that as the Thessalonians were examples of godlines to those of Macedonia: so Londoners at length may be like exāples of piety & religiousnes to all the neighbor townes of *Great Britaine* also.

CHAP.

Chap. 7.

The next good meanes to waken vs out of the ſleepe of ſinne, and to quicken vs to a new cõuerſation, is the ſweete conſolation and ioy which God giueth vs in our ſoules and conſciences of his ſeruice, after we haue once made our peace with him by ſound and ſeaſonable repentance. This is the peace that paſſeth all vnderſtanding; this is the earneſt of our inheritance; this is a preſent taſte or ſay of the ioyes of the life to come. I knowe my words ſeeme to the carnall and vnregenerate a fained thing, as the womens report of Chriſts reſurrection did at firſt to the Diſciples; but if thou wouldſt doe as they did, neuer leaue till in thine owne perſon thou haſt tried

ed out the truth of this matter, thou ſhouldeſt feele within thee ſuch a paradiſe of ſweetneſſe, as thou thy ſelfe were not able to vtter. Thou ſhouldeſt ſee with what cõfortable cheere Chriſt would offer himſelf vnto thee; with what delicates he would refreſh thy ſoule; what ſecret affections hee would inſpire into thee; and with how pleaſant a cup of loue he would make thee merrie, if thou wouldſt follow his pathes, forſaking the byewayes of ſinne and worldly vanities. The leaſt drop of this diuine ſweetneſſe, would vtterly diſtaſt vnto thee all the pleaſures of ſinne, that euen the remembrance of them would be irkſome and vnſauorie.

For mine owne part, I haue had experience of this which I ſay. For (to my ſhame I ſpeake it) I haue beene as leaud and as wicked a fellow as euer thou haſt beene whoſoeuer thou art: and one that hath made as ſmall conſcience of ſinning againſt God as euer thou haſt done, either in ſwearing, or lying, or prophaning the Lords Sabbath,

bath, or in deriding the deere Saints and ſeruants of God. Nay, what vice would I haue left vnpractiſed, if I might haue come to the knowledge of it? what pleaſure, or vanitie, or abomination can be named, whereof I would not haue had, not a dram or ſip, but a drunken carouſe, if the Lord by good meanes had not reſtrained me from ſuch effuſion of beaſtlineſſe? It irketh me to thinke in what a feareſull ſtate I liued at that time: for had not God beene very mercifull vnto me, the earth might haue opened, and ſwallowed me vp quick for rebelling againſt his great Maieſtie, being Lord of heauen and earth: but ſuch was his goodneſſe to ſpare me, and ſuch was his patience, to waite for my repentance: for euer magnified be his holy name therefore.

For this cauſe, when once it pleaſed his Maieſtie (in ſome meaſure) to giue mee a ſight and feeling of my ſinnes, through the preaching of his word (which I had a long time heard in vaine before) as alſo by meanes of ſome

some of my Brethren in Christ Iesus, stirring mee vp continually with such like admonitions as I doe now stirre vp thee, I consulted not with flesh & bloud, but presently set my selfe to resist my former euill inclinations, resoluing and endeauouring euery day to change the tenor of my life, and to serue God in better manner then euer I had done before, giuing small regard what the companions of my leaudnesse, and other of the prophane multitude did say of me, nor what deriding termes they bestowed vpon men: for I saw no other way but either I must be a hell-hound, or be called a *Puritan*. And therefore I chose rather to suffer reproch with the children of God, and to abide the name of hypocrite and dissembler, &c. then to be a varlet with euery varlet, or accounted an honest fellow amongst the prophane. And so continuing in this course, and framing my selfe to liue more & more in the feare of God, shaking off my olde sinnes, I felt in my selfe in short time such a sweete and

and comfortable change, and such internall heauenly ioy of Gods seruice, that I would not haue exchanged it againe for all the choicest delights of the world heaped at once vpon my heart. And surely, my Brother, if thou wouldest once enter into this resolution (as I haue done) turning from dead works to serue the liuing God; thou shouldest see what a banquet of celestiall delicates hee would set before thee, and how plentifully hee would powre forth the wine of his consolations vnto thee, that thou mightest say, as *Iudith* did in another case: *I will drinke now freely O my Lord*; because *my heart is merrie this day more then euer it was in all my life before*. Only for this shalt thou feele sorrow, that thou hadst not sooner embraced the meanes of thy conuersion, that the sooner thou mightst haue beene partaker of this diuine ioy, and these soules rauishing comforts. Iudith 12. 18.

The last meanes I will speake of, is, the consideration of the ioyes of heauen, whereof the ioy of Gods chil-

dren here is but a little drop or ſpark: that heauen the conſummation, perfection, or euerlaſting well-head of all pleaſures that can be ſeene, named or conceiued: ſeene, named, or conceiued, ſaid I? nay, no eye hath ſeene, no eare hath heard, no thought hath euer comprehended the ioy, the pleaſure the felicity, the glory which GOD hath layed vp in the life eternall for them that ſerue him, with an vpright heart in this world. The Scriptures doe ſometimes reſemble heauen to a Paradiſe or pleaſant field; ſometimes they deſcribe it by a goodly Citie; ſometimes by a Kings Court; but what are theſe but worldly deſcriptions of that which paſſeth all the world? Go out into the moſt delightfull parts of the Country, view the faire hilles, the flowrie vallies, the cryſtall fountaines, the cleere riuers, ſweet woods goodly plaines, variety of fruires, melody of birds &c. and all this is nothing to it. Goe into the Citie, ſuruay the ſtately gates, firme walles, beautiful edifices, neat ſtreets, rich

rich houſhold ſtuffe, all the deſirable things in the warehouſes and Cheſts of Merchants, Goldſmiths, Iewellers, &c. and all theſe are nothing to it. Goe into the Court, note the multitude of ſuters, traine of attendants; magnificent feaſts, pompous ſeruice, muſical Inſtrumenrs, faire Ladies, gliſtering Courtiers, maskes, reuels, all the pleaſures of a King; and all theſe are nothing to it. Let the beſt wit in the world beſtow his vtmoſt skill to ſet out all the delights and pleaſures of the ſonnes of men in their liueliest colours, yet all his expence of oratorie will ſcarſe giue you a glimpſe of this. Rack your owne thoughts vpon the tenters, ſhape out in your conceit a thouſand formes of pleaſure, yet all theſe are ſcarſe a ſhadow of it. And thinke what a kinde of bliſſe that is which paſſeth all compariſon, all vtterance, all conceite of the wiſeſt humane heart. Neither is this for a day, or a moneth, or for terme of yeares, but an euerlaſting ſtate of bleſſednes, vndeterminable ſo lõg as God is God,

and that is world without end; wee want a word to expresse it. And shall wee let slip such a booty through our negligence, or wilfulnesse, or sloth, or inconsideratenes?

If wee doe carelesly ouergoe but a good bargain in our ordinarie trades, which might yeeld vs a few crownes profit, how doth it vexe and chafe vs afterward? and doe we thinke such a losse as this will be borne with ease if wee once ouergoe it, when it might earst haue beene had for so little timely paines? Beleeue me, my Brother, the onely losse of heauen to a soule able to apprehend the losse, is a sufficient hell, if the Lord had appointed no other torment for euill doers.

Come, come, stand no longer in thine owne light, see thy good, and take it. Why wilt thou let slip the opportunitie which nothing in the world can purchase thee againe? Why shouldest thou not euen in this houre change thy life, and make an end of wilfull sinning against the Lord? Is it for that thou art loth to forgoe thy olde

olde delights, thy pleaſant companions, and boon ſocieties? alas, what are thoſe ſliding baſe delights to the ſolide and noble delights I ſpake of euen now? or thy earthly fellowſhips, to the ſocietie of Angels and heauenly ſpirits? Is it for that the wayes of godlineſſe are hard and painfull, and laborious? Is not the enioying of a Kingdome a good ſalue for that ſore? ſurely if all the paines and labours of all men in the world were layed vpon thy ſhoulders; if all thy life were nothing but weeping and lamentation like *Ezekiels booke:* nay, if thou ſhouldeſt for a time endure hell fire it ſelfe, that afterward when Chriſt cõmeth in his glory, thou mightſt be reckoned among his Saints, and enioy the heritage of his choſen children; yet were not all thy paines and ſufferings worthy to be ballanced with the participation of ſuch an infinite & vnſpeakable waight of glory. But to the vnwilling euery thing is an excuſe. For the ſeruice of God is eaſie, & his yoke is ſweet. I will runne the way of thy

commandements (saith the kingly Prophet) when thou shalt enlarge my heart. And againe; My delight is in thy commandements: yea they are the ioy and reioycing of my heart.

What doest thou feare lest thou should fal away again after thou hast bin once inlightned, that there can be no more renuing by repentance; & so thy last end should be worse then thy beginning? care thou by making thine election sure by good workes, pray vnto the Lord for his strength and assistance, and feare not this feare, for it will bee as impossible for thee (being once regenerate and made the child of GOD) to fall finally away from godlinesse, as it was for *Ieremy* to hold his peace (notwithstanding his resolution of silence) when the word of the Lord was as fire or gunpowder in his heart.

Doest thou doubt whether God wil performe his promise? then neuer take vpon thee the name of a Christian, he renders vengeance to the vngodly, why should we doubt whether

whether he will recompence and reward weldoers? Thou ſhalt heare thouſands complaine of the falſehood and faithleſneſſe of the world, whom thou truſteſt; if any haue complained of Gods ſlackneſſe, God hath driuen him out of his owne proofe anon after to recant, and to ſay with the Prophet, *This is my weakues.*

Doeſt thou feare the reproch of nicknames and ignominious termes, which the new conuerted children of GOD do alwaies light on? art thou ſo without heart, and ſo very a coward, to be blowne from thy profeſſion with the breath of a prophane mouth? haddeſt thou rather keepe credit with the world and the Diuell by weltring in ſinne, then ſerue GOD after the way which is counted diſcreditfull by the godleſſe of the world? A generous horſe though twenty curres come out barking and ſnarling at his heeles, as he trotteth along the ſtreete, keepeth on his pace without ſo much as looking backe at

them. So when these barkers of Gods seruants, and deriders of religion and good things, step forth against thee, to hinder thee in thy course of a new conuersation; let the height of thy mind disdaine to regard them, or take notice of them; thinke they are but the Diuels ban dogs, hissed on by him to make thee breake thy pace in the waies of godlinesse; and therefore so much the more couragiously goe on, that they may see how much they are despised.

If all this cannot moue vs, we haue hard and foolish hearts; and I can say no more. but wemay go forward in our sotted course, til we reap the fruit of our ouer weening. But I hope better things of you (my brethren) and such things as accompany the feare of God and saluation, though I thus speake: Suffer not (I beseech you for Christ Iesus sake) my hope to bee in vaine.

THE

THE THIRD PART.

CHAP. 8

HERE methinkes I heare ſome ſay, whoſe willes and affections the Lord hath begun to renue and change, whom yet Satã would wrap about with the cords of their owne frailty; I would faine repent, but I cannot: my faith is ſo weake, and my heart ſo hard that I cannot be ſory for my ſinnes as I would.

This is a ſweet ſaying (my Brethren:) For what can a man haue more then to feele his wants? for otherwiſe how ſhould we hunger & thirſt after righteouſneſſe: and vndoubtedly, he that hungers thus ſhall be ſatisfied, for the Lord that knoweth what we want better then we our ſelues, lookes not ſo much to the outward ſhew of repentance, as to the

the inward affections of the heart, which are as actions in his ſight: and though our faith and repentance bee but weake, yet let vs know this aſſuredly, that the Lord looketh more on the quality, then on the quantitie. Is a weake faith no faith, is a weake repentance no repentance? nay,

The deſire of reconciliation with God in Chriſt (ſaith a godly writer of our time) is reconciliation it ſelfe: the deſire to beleeue is faith indeed: and the deſire to repent (in a touched heart) is repentance it ſelfe, not in the owne nature, but in Gods acceptation: For if wee being touched througly for our ſinnes, do deſire to haue them pardoned, and to bee at one with GOD; GOD accepts vs as recõciled. Only our deſire of recõciliation muſt not be a flaſh but cõſtant & cõtinued. Secondly, erneſt & ſerious, though not alwaies alike, yet at ſometimes ſo, that we may ſay with the Prophet *Dauid*; *My ſoule deſireth thee, O Lord, as the thirſty land deſireth raine, or the chaſed Hart the riuers*

riuers of water. Thirdly, it must be in a touched heart: for when a man is touched in conscience, the heart is cast downe. (and as much as it can) it withdrawes it selfe from GOD: For this cause if then there bee any spirituall motions whereby the heart is lift vp vnto GOD, they are without doubt from the spirit of GOD. So then, though as yet thou want firme and liuely grace, yet art thou not altogether void of grace, if thou canst vnfainedly desire it, thy desire is the seed, conception or bud of that which thou wantest. Now is the spring time of the ingrafted word, or the immortal seed cast into the furrows of thy heart; wait but a while, vsing the good meanes to this end appointed, and thou shalt see the leaues, blossomes, and fruit will shortly follow after. *Thus fare he.*

As for that which the diuel or thine owne flesh shall suggest to moue thee to despaire of Gods mercie, that GOD in iustice cannot receiue such a rebell wretch as thou hast bin, aggra-

aggrauating euery of thy least sinnes, and telling thee it is in vaine to repent: thou maiest easily beat backe that temptation. T'is true, GOD is not so mercifull, to vse iniustice, so he is not so iust to bee vnmercifull: He hath suffered mighty and maruailous men to erre, that we by their example might haue comfort, and not despaire of grace and pardon. In holy Scripture who is more commended then King *Dauid*, who was both a King & a Prophet, a man after Gods owne heart, and of whose stocke the Messias came? But into how many and grieuous crimes fell so worthy a man? yet hearing *Nathan* pronounce the fearfull threatnings of God, cried out, *I haue sinned*, and *Nathan* said; But the Lord hath put away thy sins, thou shalt not die. Hast thou sinned with *Dauid*? repent with *Dauid*, and thou shalt with *Dauid* finde mercy: What should I tell thee of our first parents, of *Manasses*, of *Zacheus*, of *Mary Magdalen*, of *Peter*, of *Paul*, of the *Theefe* on the crosse? all which had

had beene moſt grieuous ſinners vpon earth; all which are now moſt glorious Saints in heauen: For where ſin aboundeth, there grace ſuperaboundeth; and therefore let not the multitude nor the magnitude of thy ſinnes diſmay thee, ſeeing the mercy of that Lord to whom thou turneſt, is aboue all: though thy ſinnes were as red as ſcarlet, yet hee will make them as white as ſnow; and though they were of purple hue, yet he will make them as white as the pureſt wooll of the fleece. There cannot be a deeper die then ſcarlet, it is a thing vnpoſſible with men to bring a ſcarlet into whit; yet the Lord ſaith, if we will but talk and come to any reaſon with him, he will make our ſinnes though neuer ſo deep ingraind in any ſcarlet or bloudy colur, to turne white and pure, as innocencie it ſelfe.

Read the booke of *Ionah* thorow, and there you ſhall ſee the propenſity of Gods nature to ſhew mercy, liuely ſet forth: And therefore a Father affirmeth the offence of *Iudas* to be

be greater in despairing of mercy, then in betraying the Sonne of God, and *Caine* to haue stirred God to anger, more through desperation of pardon then by the murder of his brother *Abel*: many which nailed Christ to the crosse, being conuerted, and beleeuing in him, obtained pardon and are made examples to man, that hee ought in no wise to distrust the remission of his wickednes, seing the murder of the Lord of glory is forgiuen to the penitent.

Turne then vnto him, and a present pardon is made ready, which shall be signed the first houre of thy repentance. When therefore thou feelest in thy heart a sorrow for sin, and a feruent desire to serue God, cherish it, and take the opportunity of the first motion: Enter presently into thy chamber, or into some other secret place, and there falling on thy knees beseech the Lord, that as he hath giuen thee a detestation of sinne, and a minde of godlines, so it may please him to perfect the good begun by him

him: to accept thy will, and pardon thy many wants and weakneſſe, in & for the al-ſufficient merits of Chriſt Ieſus: to giue thee grace that thou maieſt go on mourning continually for thy ſinnes; and yet withall to reioice in his ſweet mercies: to put his feare into thy heart, that thou maieſt neuer more depart from him: and ſo to enkindle thy zeale, that the fire thereof may burne vp and conſume euery day more and more thy carnall deſires and natural corruptions. Continue this courſe of praying, both mornings and euenings at the leaſt: but if thou canſt oftner, it is the better: For, pray continually, ſaith the Apoſtle: meaning thou ſhouldeſt haue alwaies good meditations in thy mind: & when thou goeſt to pray, ſtriue to pray in the ſpirit, framing thy peti-tions according to the feeling of thine own wants, or Gods mercies towards thee (not that I diſallow of ſet praiers, for I reuerence the godly authors and vſers of them) but becauſe hee that hath the gift of extemporall praying,

is not so easily caried away with vaine distractiõs which Satan prompts vnto him, (his minde and vnderstanding being wholly bent to the matter in hand) as commonly they be that pray in the booke of another mans conceiuing. And if thou feele thy selfe somewhat duller sometimes, sound forth thy voice withall, it will help much to the awaking of thy deuotion, as by mine owne experience I haue many times found. But take heed as neere as thou canst, that thy praiers bee out of the hearing of others, lest thou get the imputation of hypocrisie, and cause thy good to be euill spoken of.

And for the further increasing of thy knowledge, vse euery morning after praiers to read a chapter of the old or new Testament, and another at night likewise before praiers, & thou shalt find it by the blessing of GOD in short time to haue cleared thine vnderstanding very much, and dispelled the mistes of thy former ignorance. Also let me wish thee to read some-

ſometimes carefully and aduiſedly the 28 chapter of *Deuteronomy*, and the 26 of *Leuiticus*, becauſe they bee parts of Scripture, which (if we marke them well) will help much to containe vs in the doing of our duties. When thou art tempted to any ſinne, tarry not in the place, but goe doe ſomething elſe, till the temptation be ſlacke. Vndertake no waighty buſines of thine owne or thy maſters, but with praier before, that God would guide and & ſpeed thee in it. Thinke not that thy praying will loſe thee thy opportunity: *For time is neuer loſt in praying vnto him that doth command the time.*

Whatſoeuer hath beene vnto thee an occaſion of ſinne, ſhun it as thou wouldeſt ſhun a moſt mortal danger. Thinke no place to be without a witneſſe of thy doings: for a great part of wickedneſſe is left vndone, if ſome body be by when one is about to cõmit it. Frequent the company of the godly, and auoid the conuerſation of the wicked and prophane: for con-

tinuall conuersation is of great force, not only to make vs embrace the vertues, but oftentimes also, euen against our willes to imitate the vices of our companions. Hence it commeth, that we are alwayes taken for such as those are, with whom wee doe ordinarily conuerse, according to the prouerb,

His nature in his mate is shewen,
Who cannot by himselfe be knowen.

Meditate often of death, of the miseries of this life, of the resurrection, the iudgement, and the ioyes of the life to come: rather suffer euill then doe euill to any; but neither speake euill, nor listen to euill speakers. Fall not easily at ods with any, but continue at ods with none. Follow thy God and Sauiours example, in doing well vnto all men, and endeuour to be like him in louing thine enemies. Finally, whatsoeuer things bee of good report, or honest example, those things thinke on and doe, and the God of peace shall be with thee for euer.

These things howsoeuer they seeme

vnpleasant, and abhorring from our nature, especially in our yong yeares; yet if the Lord once infuse his grace into our hearts, and renue our affections by the working of his spirit, they will seeme sweet and easie, and delightfull; and we shal take more pleasure in doing of them, then in any worldly or bodily exercise whatsoeuer. All the matter is at first, after a little vse, all difficulty vanisheth. At the first leaping into the water, middle high, one feeles intollerable cold, ready to take away the breath, but by that time he hath waded in further vp to the necke, it seemes to be of a milder temper. So religion and Gods seruice seemes harsh and tedious at the first entry into it, but by that time we haue beene a while inured to the practise of it, all other things are vnsauorie to vs, and onely in this there is heauenly delectation. To conclude this chapter; remember that our feeling of the want of grace, is a good step to the obtaining of grace: Our desire to repent, is the seed or kernell

of repentance; and being cheriſhed, will at length beare ripe fruites of a ſanctified conuerſation. That, howſoeuer the diuell and our owne fleſh mooue vs to doubting, yet God willeth not the death of a ſinner, that doth from the bottome of his heart turne vnto him: nor ſhall our repentance be in vaine(ſo it be true)though our ſinnes were as many (for number)as the drops of raine, and as bloudie(for their quality)as skarlet is red. Gods mercy is a rich mercy, and his pardon is abſolute, without limitation or exception. Finally, that hearty and continuall prayer, and ſuch ſimple rules & directions as I haue ſet down out of mine owne obſeruation & experience, will prooue good helpes to the new Proſelytes, for the beginning and perfiting of their repentance.

CHAP.

CHAP. 9.

IF any aske how hee ſhall know whether his repentance be true or no; I anſwer, by the change which eſt-ſoones hee ſhall feele wrought in his whole man; which is in a word the forſaking his former ſinnes wherein he delighted, and delighting in thoſe good things which before hee deſpiſed. Without this change there is no repentance. Well we may flatter our ſelues, and talke of repentance; but we are yet in our ſins, and the Lords decree is ſtill in force againſt vs. Well then, wilt thou be, not almoſt a Chriſtian as *King Agrippa*, but a true Iſraelite indeede, like *Nathaniel* in whom was no guile? renounce all thy olde ſinnes, and receiue in their places the vertues oppoſite to them, and this

shall seale vp to thy conscience that thy sinnes are forgiuen for his names sake.

Hast thou beene a swearer? from henceforth feare the glorious and fearefull name of the Lord, & thinke not of it but with singular reuerence; because his owne mouth hath said it, *He will not hold him guiltlesse that taketh his name in vaine.*

Answere me not, as one did not long since being reproued for this sinne, I am no such great swearer, as you would make me; It is but seldome that I sweare by GOD, and by such & such great othes: for commonly the greatest othes that I sweare is but by my faith or troth, and that I make account to be no such great matter, and I pray GOD you neuer do worse, and then you shall do well enough.

But make thou conscience of an oth aswell little as great: for the Apostle alloweth of no oth at al; Swear not all (saith he) neither by heauen nor by earth, nor any oth, lest you fall

fall into condemnation. But (as our Sauiour saith) let your yea be yea, & your nay nay; for whatsoeuer is more is of the Diuell

O but saith one, the world is so full of vnbeleefe, that except I sweare, men will not beleeue me, yea & nay is nothing now a daies to sell my commodities by, if I sweare not I shal not sell.

Why is that, but because thou hast neuer made conscience of a lie, but added an oth, two or three sometimes to make a lie goe currant? and peraduenture thy customers sometimes knowing that thou swearest falsly, cannot beleeue thee another time though thou sweare truely. But if thou wouldest sell thy wares, take the counsell of the Apostle, who willeth vs to cast off lying, and euery one of vs to speake truth to his neigbour, forasmuch as we are members one of another: and so by vsing thy tongue to speake truth, thou shalt be beleeued sooner vpon thy bare word, then vpon thy many pro-

testations and othes. Carnall men wil sooner suspect thy swearing, then thy plaine saying. becauſe they (though they be such as cary a forme of ciuil honesty) wil notwithstanding not stick to sweare a lie themselues to win some aduantage by, and by their own fashion they iudge of thine. So then swearing is a sin clothed neither with pleasure nor profit: for what pleasure is there in a prophane frothy word, spewed out of the wicked abundance of the heart? or what profit, when the thundring out of six or seuen othes one after another will not sell a yeard of stuffe or a pound waight of thy commodities? so little account is made of them. Besides, in much swearing is oft forswearing, as it is seen too often in our shops euery day: For let a man come into some shops to cheapen a cõmodity & they will sweare that they cannot afford it at such a price, and that they will keep it seuen yeares before they will sell it so, and yet let their customers back be no sooner turned to be gone, but

but presently he is called againe, and his money taken, which before was refused with so many othes.

If Seruants will thus burden their consciences for their masters profit, (& many against their masters wils) what will they do for themselues? who shall let them then to sweare away all faith, truth and conscience for euer? to sweare their soules to the Diuel, that they shall neuer repent; and to sweare a plague into their houses, which shall consume the very timber and stones of it? O my Brethren tremble at this prouoking sinne: tremble to bring the great and holy name of the Lord for a witnesse to your base twelue-penny lies: tremble to deale so saucily with the omnipotent Maiestie that can send a deadly thunderbolt to strike you presently thorow, in the place where you stand. Beare with a vehement speech, when it proceedes out of a loue more vehement: For your pretious soules sake, leaue off this profitlesse and pleasureless sinne: let this be

be the first sinne thou fightest against, and when thou hast got the victory of this, the rest of thy conquest will be the easier.

Hast thou beene a prophaner of the Sabbath, and one that hath made no conscience of going to Church longer then thy masters eie hath been vpon thee; and when thou hast beene there, hast made small account of that which hath beene taught, but either hast been talking, or sleeping, or idly, or wickedly thinking? &c. Henceforth frequent more duely the the holy sanctuary and house of praier; prepare thy selfe aforehand that thou maiest reap profit of the things which thou shalt heare; intend more reuerently and deuoutly to Gods worship: rob not the Lord of the day which he hath consecrated to the glory of his great name: he requireth but the seuenth, six are ours, and shal we not afford him one?

If a Father hauing called his children together should tell them: It is so, that I haue cast vp my accounts, and

and I find my eſtate to be worth ſeuen thouſand pound, ſix of which ſeuen thouſand I am content preſently to part with among you, and the one thouſand ſee you vſe as thriftily and carefully to my behoof, as you would the ſix thouſand to your owne. What ingratitude & vnreuerence were it to ſo bountifull a Father, for theſe children hauing gotten the ſeuen thouſand pound into their hands, to turne all to their owne vſe and aduantage, neuer reſpecting their kinde Fathers good, nor his charge vnto them, or at the moſt ſo careleſly, that it may appeare there is but little religion of their vow in them? The Lord who is our heauenly Father hath giuen vs ſix daies to do our buſineſſe and affaires in, and onely one day he hath reſerued to himſelfe, appointing vs to beſtow it in his worſhip and ſeruice, becauſe that day is his delight, (as the Prophet ſaith:) what negligence, what impiety, what contempt can be greater, then for vs to ſpend the whole weeke in following our pleaſures

pleasures or ourdrudgeries,& whē the holy Sabbath comes, to intrude into our heauenly fathers right, and consume that also in the carnall workes, or couetous proiects, or ordinary exercises of the weeke before; what intolerable auarice is it, or sacriledge rather, hauing so bountiful allowance from our heauenly father, not to be content, vnlesse we may seaze his peculiar reseruation into our hands also? This is right to haue thousands of sheepe pasturing vpon our owne downes, and yet to kill the poore mans onely Lambe, that slept in his bosome, for the prouision of our house.

But here some will say, it is true, we must lay away all worke on the Sabbath day, but yet to sell and take money for wares in the shop before and after seruice, is no great worke, and therfore as good do that as stand idle.

No, I deny it: for as the prouerbe goeth amongst vs, Thou hadst better be idle, then ill occupied; so they were

were better ſtand ſtill then vent their commodities: they be both ſins, but ſelling of ware is the greater, how little ſoeuer: for a man may aſwell take 40. pounds that day as one pēny: For Gods cōmandemēt is broken in both. In the 16 of Exodus GOD condemneth the Iſraelits for purpoſing to gather Manna on the Sabbath day: what eaſier worke could there be then this? nay moreouer it was to be done between fiue and ſix a clock in the morning, when the y might haue ſerued GOD all the day after: and they needed not to haue gone far for it neither, but onely come forth of their doores and ſtoop to take it vp. But (marke) whē they came forth they found nothing.

Here is a good leſſon for vs to learne, that as they went out to gather Manna on the Sabbath day, and found nothing: ſo the gaines that is gotten by ſelling wares on the Sabbath day is, iuſt nothing, howſoeuer men are blinded and thinke the contrary, for GODS curſe eates it vp, and

and more too.

I grant we are not tied to so strict an obseruation of the Sabbath in euery respect as the Iewes were: yet thus farre the morall part of the precept doth oblige vs to the worlds end, namely, to do no workes on that day, but workes of holines, or of meere necessity: but men now a daies make no bones to step ouer any of Gods lawes, when they bee in the way of their profit: and yet they will be good Christians too.

We remember that day to pamper our belies with good cheere and fine clothes, and to take our pleasure, we remember to keep a right Epicures Sabbath: but to heare Gods word taught, to lay our petitions in common ogether in our Churches, and to cal our families together when wee come home, that wee may bee the better for that wee haue heard, which is the right christians Sabbath; this we remember, vtterly to forget.

I am perswaded there is more wickednesse

kedneſſe committed both by Prentiſes and others on the Lords day, then on any three daies in the weeke beſide, and the reaſon is, becauſe men for the moſt part will ſee that their ſeruants ſhall follow the buſineſſe of their trades all the weeke, but vpon Gods day they are careles of them, and ſuffer them to do what they liſt themſelues. That is the day of their recreation: For as *Salomon* ſaith, it is a paſtime to a foole to doe euill.

When they ſhould walke to the Lecture, for the recreation of their ſoules, the maſters are walkt to their gardens or the fields for their bodily pleaſure; and the ſeruants to the Tauerne or to ſome place of greater corruptiō to the endāgering of their ſoules: ſo the word preached to them in the day time before, is no better then the ſeed that fell vpon ſtony ground, becauſe for want of due rehearſal afterward (which is as it were the depth of earth) it withereth away and comes to nothing, like ſeed caſt away

away vpon the rock where it cannot take root.

And in this point the irreligiousnes of Prentises doth farre exceed the negligence of masters: For it is too apparant that many seruants would seldome or neuer come to Church at all, if it were not more for displeasing their masters on earth, then for displeasing their master in heauen: For let masters vpon occasion bee from home a moneth or two, and all that time if his seruants come to Church in the forenoone onely, they thinke they are meetly well in the fashion: but commonly you shal not see them there either forenoone or afternoone: and their reason is, their masters absence is the time of their liberty, and they may not suffer such good daies to slip away without fruit. If you aske them how they wil answere it to their masters at their comming home? they will tell you, they hope their masters knowledge goeth but by his eie. If you aske thē how they will answer it to GOD, that seeth and iudgeth the

the moſt ſecret workes? they make a piſh at that, or giue you ſome groſſe flout for recompence. But let ſuch know that pouertie and ſhame belongs vnto them for refuſing inſtruction, and they that thinke now the Lords day, (though it were a moneth long to flie away as one minut in their pleaſures, ſhall hereafter thinke one minute too lag, and paſſe by as ſlowly as a whole yeare in their paines.

But here ſome may reply, Will you not allow vs to recreate our ſelues at any time? If you ſay yes: then I pray what day haue we that be prentiſes to take our recreation in but the Sunday? For all the weeke wee are kept ſo ſtraight that we cannot ſo much as get out to ſpeake with any friend. And as for keeping our Church duely, howſoeuer others be negligent, yet it is well knowne in our pariſh that we neuer almoſt miſſe one Sunday in the yeare, but wee are alwaies at Church with the firſt, and neuer go into the fields or to any merrimēt

vntil euening praier be done, and then I hope the matter is not so hainous as you make it.

Surely if you were such diligent goers to Church, as you say you are, it could not be but you should heare at sometime or other that you ought not to prophane or mispend one houre of the Sabbath, where you make it lawfull to spend halfe the afternoone in merriment and pleasure. But it may be you are asleepe when you should heare that; or else you take it to be but the word of a mortall man, and the authority thereof to vanish with the speaking. But a day will come when you shall know it was the eternall truth of the GOD of heauen, which his ministers deliuered; and when it will cut your heart to remember that you did heare such a Preacher in such a yeare, in such a moneth, in such a day. and in such a Church, denounce the fearefull iudgements of God against such a sin which you did vse, and wherein (for a little pleasures sake) you did obstinately

nately continue to your owne damnation.

To conclude, haſt thou beene a drunkard? now learne ſobriety: haſt thou been intemperate? now embrace chaſtity: haſt thou beene malicious? ſhew charity: proud? be humble. Finally, whatſoeuer vice thou haſt addicted thy ſelfe to, recline now to the contrary ſide. That which thou doeſt, do it with all thy power in the preſent time, euen in this day of ſaluation: For time being once paſt, can neuer be recalled; and to truſt vpon time to come is as much as if we ſhold truſt vpon a broken ſtaffe, the ſplinters whereof will run into our hand; or vēture to paſſe ſo dangerous a gulfe as damnatiō, with a tottering planck (delay I meane) which hath tilted ſo many thouſands into hell before vs.

THE FOVRTH PART.

CHAP. 10.

HAVING ſhewed the ineſtimable loue and mercy of GOD to repentant ſinners, that do truely forſake their former wickednesſe, I thinke it neceſſary in the laſt place (as the Lord will enable mee) to ſhew the good & profit of afflictions to Gods children, to the end they may not bee diſcomforted or ſhrinke backe at the ſight of them.

Eccleſ. 2. 1. My ſonne, (ſaith the Sonne of *Syrach*) if thou come into the ſeruice of GOD, ſtand faſt in righteouſnes and feare, and prepare thy ſoule to tentation

tion, and ſhrinke not when thou art troubled, but wait patiently vpon God. And it is a ſealed truth which the Apoſtle hath deliuered, All that will liue godly in Chriſt Ieſus ſhall ſuffer perſecution, in one kind or other, more or leſſe. It is their portion and euer hath beene; Chriſt Ieſus himſelfe the author of our faith was not exempted, and the ſeruant is not aboue his Lord.

If then afflictions muſt needes bee vndergone, let vs labour to vndergo them willingly, which muſt bee vndergone of neceſſity. I know there is a certaine tendernes in our nature, which with reproches and ill turnes is ſo preſſed and wrung, that there is ſcarſe any man to be found ſo wiſe or couragious, but when he feeles the prickes and ſtings thereof pearcing him, is oftentimes halfe in the minde to giue ouer his courſe of godlineſſe, and turne from the way of vertue. No affliction or vexation for the preſent ſeemeth ioious, but grieuous, ſaith the Apoſtle, but afterward it bringeth

forth the quiet fruits of righteousnes to them that are exercised therby. Let vs not dwell then vpon the present feeling, but looke further into the sweet effects and end of our troubles, & thence gather comfort & strength against them.

This made the Apostle breake out, *My Brethren*, count it for an exceeding ioy, when yee fall into diuers tentations; because they are pledges of Gods loue, trials of our faith, and breeders of patience, experience and hope, which neuer makes ashamed. Art thou entred into a course of religion and sanctification? art thou iealous for the Lord of Hostes? and doest thou meet with oppositions and stumbling blockes in thy way? be not dismaied, was it not told thee before, the way to heauen lay by the crosse? It is a sure signe thou art in the path that leades thither. Art thou skoffed at by worldlings & prophan people, men or women? (for I know diuers such persons of both sexes, that being not content to liue in ignorance

Iob. 21. 14.

rance themſelues, without any deſire to know the way of the Lord, do deride and point at thoſe that ſeeke inſtruction?) Let the clearnes of thy conſcience, and thy holy deſire and endeuour to the beſt things, be as a braſen wall, and a ſtrong tower againſt theſe euils: let them know that the Lord hateth thoſe that ſit in the ſeat of the ſcorneful: and though they pleaſe themſelues well enough the while, yet it ſhall not be well with them at the laſt day: For the reward of their owne hands ſhall be giuen them. Pſalm.1. Eſay.3.10

Haſt thou a maſter that entreates thee hardly for thy well doing and thy righteous profeſſions ſake? know that the Lord hath ſet ſuch a maſter ouer thee for thine euerlaſting good, to try thy conſtancy, or to make thee more feruent in thy prayers, or to diminiſh thy loue of the world, or for an example of patience, or an inſtance of comfort to others in like caſe. As many as I loue, I rebuke and chaſten, ſaith our Sauiour Chriſt. Whoſoe- Apoc.3.19.

uer be the instrument, the chastening is Christs; see that thou do thy duty vnto thy master, to the vttermost of thy power though he be neuer so moody, euen as if he were another *Moses*, the mildest man vpō the earth; that the name of God & his doctrine be not euill spoken of. Assure thy selfe he shal be no harder to thee then the Lord shall see good and expedient for thee: for we see some men want neither power nor will, who somtimes in their suddē anger would kil their seruāts; but thē the Lord manifests his prouidence towards his children, in restraining them from those outrages, which in that madding passion, they are incited to. Pray vnto the Lord, to turne thy masters heart, that hee may haue a feeling of his sinnes, that so he may come to repentance; and in the meane time, ouercome thou his euill with goodnes, and the Lord will either vnexpectedly alter his wil and affections, or allow thee such other secret ioyes, as shall ouerballance all thy griefes and

and discomforts.

If then thou wilt goe to heauen thou seest the iorney thither lies not in plaine waies; thou must goe thorow good report and bad, derisions and skornes, and molestations: but the end of the iorney is a sufficient recompence for all cumbers and inconueniences of the way; the paines are light and momentany, the waight of glory to which they bring vs, is vnspeakeable and euerlasting.

So long as thou wast of the world, the world loued her owne; now that thou hast forsaken and bid defiance to her, she takes thee for an enemy, & loades thee with hatred, disdaine, infamy, slander and all maner of contempt. No matter, all this (& worse) shall worke to the best to them that loue God, when the softnes and delicacy and ease of worldlings, shall be their owne destruction.

All the holy men of old time, all the cheefe lights of the Church, all those that now walke in long white robes with palmes of victory in their hands

hands, yea he that Saint *Iohn* saw in the middest of the seuen golden candlesticks, whose face did shine as the Sunne in his strength, euen he also hath begunne to vs in this bitter cup; and shall we shrinke to pledge them, when there are but a few smal drops left for vs to sip off?

If carnall men suffer so much to satisfie their lusts, to get riches or dignities, to feed themselues with a little smoake of vaine glory, or to taste some sleight pleasure which bringes repentance at her heeles: If they feare not the waues of the sea, nor the flames of fire, nor the crossings of men, to attaine these; shall we be so without all heart, or so nice that wee will not abide a scoffe, or a reproachfull word, to attaine those solid, substantiall and eternall pleasures and good things; in comparisō of which, all the honours, riches, commodities, allurements & sweetnes of the world, are to bee esteemed not onely toyes and trifles, but very dregs and drosse & refuse, not worth the taking vp? No,

No, no, when we haue once resolutely vowed our selues to Gods seruice, GOD putteth another spirit into vs, and a generous heart, (that though we be sometimes moued with these oppositions) yet wee are neuer so farre oppressed by them as to forsake our righteousnesse, or cast our lot in amongst sinners; but in the middest of them our eie is so fixt vpon the end of our race, and the heauenly garland reserued for such as perseuere and hold on, that shrewd words serue as a good gale of wind, and shrewd deedes as a violent streame to carry vs the more swift towards the port where wee would be.

Thus hauing finished this small Treatise, I would beseech you (as the Apostle saith) to suffer these few lines of exhortations, and that you faint not in your afflictions; but bee strong in the Lord, putting on the whole armour of GOD, that yee may be able to stand against all the Ephes. 6.

the assaults of the Diuell, hauing your loynes girt about with veritie, and hauing on the breast-plate of righteousnesse, and your feet shod with the preparation of the Gospell of peace; and aboue all take the shield of faith, wherewith yee may quench all the firy darts of the wicked, and take the helmet of saluation, and the sword of the spirit which is the word of GOD, that being thus armed with these spirituall weapons, ye may bee able to wrestle against principalities and powers, and against our spirituall enemies the gouernors of the darknes of this world,

Now the Lord from heauen raine downe his grace into our hearts, and strengthen vs with might in the inner man, that wee may stand fast, and encourage one another against all the beirs of worldly aduersitie, that being rooted and grounded in loue, we may be able to comprehend with all Saints what is the bredth and length, depth, and height, and

and know the loue of Christ, which passeth all knowledge, that wee may bee filled with all fulnes of God. Vnto him therfore (that is able to do exceeding abundantlie, aboue all that we can aske or thinke) be all praise, glory, maiesty, dominion and power, thorowout all gerations both now and for euermore, e *Amen*.

(*) (*)
(*)

A Morning Praier to be vſed *in priuate families.*



LORD, our God, and heauenly Father, we thy vnworthy children do heere come into thy moſt holy & heauenly preſence, to giue thee praiſe and glory, for all thy great mercies and manifold bleſſings towards vs: eſpecially for that thou haſt preſerued vs this night paſt from all the dangers and feares therof, haſt giuen vs quiet reſt to our bodies, & brought vs now ſafely to the beginning of this day, and doeſt now a freſh renue all thy mercies vpon vs, as the Eagle renueth her bill, giuing vs all things abundantly to enioy; as food, raiment, health, peace, liberty, & freedome from many miſeries, diſeaſes, caſualties, & calamities which

which we are subiect vnto in this life, euery minute of an houre: and not onely so, but also for vouchsafing vnto vs many good things, not onely for necessity, but euen for delight also. But aboue all (deare Father) we praise thy name for the blessings of a better life, specially for thy most holy word and sacraments, and all the good we enioy thereby; for the continuance of the Gospell amongst vs; for the death of thy Sonne & all that happinesse which we haue thereby; also because thou hast chosen vs to life before we were, and that of thy meere godnes, and vndeserued fauour towards vs, and hast called vs in thine appointed time, iustified vs by thy grace, sanctified vs by thy Spirit, & adopted vs to be thine own children, & heirs apparent to the great crown. O Lord opē our eies euery day more & more, to see & consider of thy great and maruellous loue to vs in all these things; that by the due consideration therof, our hearts may be drawen yet neerer vnto thee, euen more to

loue

loue thee, feare thee, and obey thee: that as thou art enlarged towards vs in mercy, so we may be enlarged towards thee in thankesgiuing: and as thou doest abound towards vs in goodnes, so we may abound towards thee in obedience and loue. And sith (deere Father) thou art neuer weary of doing vs good, notwithstanding al our vnworthines and naughtinesse: therefore let the consideration of thy great mercy and fatherly kindnesse towards vs euen as it were force our hearts, and compell vs to come into thy most glorious presence with new songs of thākesgiuing in our mouths. We pray thee (O most merciful God) to forgiue vs all our vnthankefulnes, vnkindnesse, prophanenesse, & great abusing of thy mercies, and specially our abuse and contempt of thy Gospel, together with all other the sinnes of our life, which we confesse are innumerable, and moe than can be reckoned vp, both in omission of good things and commission of euill. We most humbly intreat thee to set them all

all ouer to the reckoning which thy ſon Chriſt hath made vp for thē vpon his croſſe, and neuer to lay any of them to our charge, but freely forget all, and forgiue all; Naile downe all our ſinnes and iniquities to the Croſſe of Chriſt, bury them in his death, bathe them in his bloud, hide them in his wounds, let them neuer riſe vp in iudgement againſt vs. Set vs free of the miſeries that are vpon vs for ſin, and keep backe the iudgements to come, both of ſoule, body, goods, and good name. Be reconciled vnto vs in thy deere Sonne, concerning all matters paſt, not once remembring or repeating vnto vs our old and abominable iniquities; but accept vs as righteous in him, imputing his righteouſneſſe to vs, and our ſinnes to him. Let his righteouſneſſe ſatisfie thy iuſtice for all our vnrighteouſneſſe, his obedience for our diſobedience, his perfection for our imperfection. Moreouer, we humbly beſeech thy good maieſty to giue vs the true ſight and feeling of

our manifold sinnes, that we may not be blinded in them through delight, or hardened in thē through custome, as the reprobates are: but that wee may be euen weary of them, and much grieued for them labouring and striuing by all possible meanes to get out of them. Good Father touch our hearts with true repentance for all sinne. Let vs not take any delight or pleasure in any sinne: but howsoeuer we fall through frailty (as wee fall often) yet let vs neuer fall finally, let vs neuer lie downe in sinne, nor continue in sinne; but let vs get vpon our feet againe, and turne to thee with all our hearts, and seeke thee whilest thou maiest be found, and whilest thou dost offer grace & mercy vnto vs. O Lord increase in vs that true and liuely faith whereby we may lay sure hold on thy Sonne Christ, and rest vpon his merits altogether. Giue vs faith assuredly to beleeue all the great and precious promises made in the Gospell, and strengthen vs from aboue to walke

and

and abound in all true & ſound fruits of faith. Let vs walke not after the fleſh, but after the ſpirit. Let vs feele the power of thy Sons death killing ſinne in our mortall bodies, and the power of his reſurrection, raiſing vs vp to newneſſe of life. Let vs grow daily in the ſanctification of the ſpirit, and the mortification of the fleſh. Let vs liue holily, iuſtly, and ſoberly in this preſent euill world, ſhewing forth the vertues of thee in al our particular actions; that we may adorne our moſt holy profeſſion, and ſhine as lights in the middeſt of a crooked and froward generation amongſt whom we liue, being gainfull to all by our liues and conuerſations, and offenſiue to none. To this end wee pray thee fill vs with thy ſpirit and al ſpiritual graces; as loue, wiſedome, patience, contentment, meekeneſſe, humility, temperancy, chaſtity, kindneſſe and affability: and ſtirre vs vp to vſe praier and watchfulneſſe, reading and meditation in thy law, and all other good meanes whereby wee

may grow and abound in all heauenly vertues. Bleſſe vs in the vſe of the meanes, from day to day; make vs ſuch as thou wouldeſt haue vs to bee, and ſuch as we deſire to be, working in vs both will and deed, purpoſe and power. For thou O Lord art all in all, thou wilt haue mercy vpon whom thou wilt haue mercy, & whō thou wilt thou hardeneſt. Haue mercy vpon vs therefore (deere Father) and neuer leaue vs to our ſelues, nor to our owne wils, luſts, and deſires, but aſſiſt vs with thy good ſpirit, that we may continue to the end in a righteous courſe; that ſo at length we may be receiued into glory, and be partakers of that immortal crown which thou haſt laid vp for all that loue thee and truely call vpon thee.

Further, we entreat thee, O heauenly father, to giue vs all things neceſſary for this life: as food, raiment, health, peace, liberty, and ſuch freedome from thoſe manifold miſeries which we lie open vnto euery day, as thou ſeeſt meet. Bleſſe vnto vs all the meanes

meanes which thou haſt put into our hands, for the ſuſtenance of this fraile life. Bleſſe our ſtocke & ſtore, corne, and cattell, trades and occupations, and all the workes of our hands: for thy bleſſing onely maketh rich, and it bringeth no ſorrowes with it. Giue vs therefore ſuch a competency and ſufficiency of theſe outward bleſſings as thou in thy heauēly wiſdome ſeeſt moſt needfull for vs. Moreouer, we humbly beſeech thee, (moſt louing Father) in great mercy to looke downe from heauen vpon thy whole Church, and euery member of it. Be fauourable vnto *Sion*, and build vp the wals of *Ieruſalem*. Behold with the eie of pity, the great ruines and deſolations of thy Church. Heale vp the wounds, and make vp the breaches thereof in all Nations. Regard it as thine owne flocke, tender it as thine owne family, dreſſe it as thine owne vineyard, loue it as thine owne ſpouſe. Thinke thoughts of peace to it, and alwaies looke vpon it in deep compaſſion. Bleſſe it with thy grace,

guide it with thy ſpirit, and defend it alwaies with thy mightie power: ſcatter the deuices, cõfound the counſels, & ouerthrow the forces of all that fight againſt it. Specially we intreat thee, deere father, to ſet thy ſelf againſt that Antichriſt of Rome, that man of perdition which ſetteth himſelfe againſt thee, and againſt all thy people. In thine appointed time we pray thee giue him a deadly downe fal. Beat downe all his power and authority daily more and more: giue free paſſage to thy Goſpell in all kingdomes, that *Babylon* may fall and neuer riſe vp againe. The more the fauourites & adherents of *Rome* labour to vphold their idolatrous kingdome, the more let it fall downe, euen as *Dagon* before the preſence of thine Ark. Powre downe the vials of the fulneſſe of thy wrath vpon the kingdome of the Beaſt, and let their riches, wealth, credit and authority, drie vp euery day more and more, as the riuer *Euphrates*. Let it pity thee, O Father, to ſee thine owne ſpouſe ſit as

as a deformed and forlorne woman heere below weeping and mourning with haire about her necke, hauing loſt all her beauty and comlineſſe: cheere her vp (deere Father) glad her with the ioy of thy countenance, and ſo decke her and trimme her vp that thou maieſt delight in her, as a Bridegrome in his Bride. Specially we intreat thee to haue mercy vpon th Church in this land: intend good vnto vs and not euill: giue vs not ouer into the hands of the cruell *Spaniard*, as our ſinnes haue deſerued. Scatter we pray thee, O Lord, the deuiees & breake the plots of all ſuch as haue plotted the ouerthrow and vtter ſubuerſion of this Church and common wealth. Bleſſe this Church more & more, with the continuance of true Religion amongſt vs. For thy great names ſake, and infinite mercies ſake dea'e gratiouſly and fauourably with vs and our poſterity. Turne from vs that vengeance which is due to vs for our ſinnes. For thou ſeeſt how iniquity preuaileth and the wicked goe

away with the goale. Atheiſme ouer-ſpreadeth euery where, and Poperie ſeemeth to get a head againe. Now therefore (deere Father) wee moſt humbly beſeech thee to take order ſpeedily for the remedying and repreſſing of theſe manifold diſorders, and grieuous enormities that are amongſt vs. Be intreated of thy poore children to be good to this Engliſh nation. Heare the cries of thine elect: heare the mourning of them that mourne in Sion. Let the cries of thy children crie downe all the cries of the ſinnes of the land, and be reconciled vnto vs in the multitude of thy compaſſions: that ſo thou maieſt ſtill continue a moſt mercifull protector of this thine Engliſh vineyard. Wee pray thee (good Father) ſhew ſpecial mercy to our moſt Noble and gratious K. *Iames* thine anointed ſeruant: bleſſe him, and keep him in all his waies. Bleſſe his gouernment vnto vs. Let thine Angels encamp about him, and let thy holy hand be alwaies ouer him, keep him from treaſons, and deliuer

deliuer him frō the treacheries of his enemies: giue him to ſee what belongeth vnto his peace, and giue him a heart earneſtly bent to ſet vpon the practiſe of the ſame: giue him al graces neceſſary for his peace, and neceſſary for his ſaluation: continue his gouernement peaceable and proſperous amongſt vs: and as thou haſt made him the breath of our noſtrils, and a gratious inſtrument for the ſauing of many thouſand ſoules, ſo let his owne ſoule be ſaued in the day of thy Sonne Chriſt. Bleſſe his Maieſties moſt honorable priuy Counſellors, and giue ſuch good ſucceſſe vnto all their Counſels and policies in matters of ſtate, that we may lead a quiet and peaceable life in all godlineſſe and honeſty. Bleſſe all the Nobility, worke in them a care to glorifie thy name in their places, make them faithfull to thee, and faithful to the Land. Direct with thy good ſpirit all ſuch as beare the ſword of Iuſtice, that they may draw it out to puniſh the wicked, and to defend the

godly

godly,& that they may with al good care and conſcience diſcharge the duties of their places. Increaſe the number of faithfull & zealous Miniſters in this Church. Send thy Goſpell to thoſe places where it is not,& bleſſe it where it is. Remember them in thy mercy,O Lord,that are vnder any croſſe or affliction whatſoeuer : bee comfortable vnto them heale vp their wounds, binde vp their ſores, put all their teares into thy bottle, and make their bed in all their ſorrowes, and put ſuch a good end to al their troubles that they may redound to thy glory, and the furtherance of their owne ſaluation. In the meane time giue them patience and conſtancy to beare whatſoeuer it ſhal pleaſe thy merciful hand to lay vpon them. Laſt of all,in a word wee pray thee bleſſe Magiſtracie, Miniſtery & Cõmonalty. Bleſſe all thy people do good to all that are true and vpright in their hearts. And ſo (deere father) we do commit & cõmend our ſelues, our ſoules & bodies, into thy hands

hands, for this day and the reſt of our life, praying thee to take care and charge of vs; keep vs from all euill, watch ouer vs for our good, let thine Angels encamp about vs, let thy holy hand be ouer vs, and keep vs in all our waies, that we may liue to thy praiſe and glory here in earth, keeping faith and a good conſcience in all our actiõs; that after this life we may be crowned of thee for euer in thy kingdome. Grant theſe things (good father) to vs here preſent, and to all thine abſent; praying thee in ſpeciall fauour to remember our friends and kinsfolkes in the fleſh, all our good neighbours and wel-willers, and all thoſe for whõ we are bound to pray by nature, by deſerts, or any duty whatſoeuer, for Ieſus Chriſts ſake our onely Mediator; to whom with thee and the holy Ghoſt, be giuen all praiſe and glory, both now and for euermore. *Amen.*

An

An Euening prayer to be vſed *in priuate families.*

O Eternall GOD, and moſt louing & deare Father, we thy vnworthy children, do heere fall downe at the foot of thy great maieſty, acknowledging from our hearts, that we are altogether vnworthy to come neere thee or to look towards thee: becauſe thou art a God of infinit glory, and we are moſt vile, and abominable ſinners, ſuch as were conceiued and borne in ſinne and corruption, ſuch as haue inherited our fathers corruptions, and alſo haue actually tranſgreſſed all thy holy ſtatutes and lawes, both in thought, words, & deeds, before we knew thee: & ſince, ſecretly and openly, with our ſelues and

and with others, our particular ſinnes are moe than can be numbred: for who knoweth how often hee offendeth? But this we muſt needes confeſſe againſt our ſelues, that our hearts are full of pride, couetouſneſſe, and the loue of this world, full of wrath, anger, and impatiencie, full of lying, diſſembling, and deceiuing, full of vanity, hardneſſe, and prophaneneſſe, full of infidelity, diſtruſt, and ſelfe-loue, full of luſt, vncleaneneſſe, and all abhominable deſires: yea our hearts are the very ſinkes of ſin, & dunghils of all filthines. And beſides all this, we do omit the good things we ſhould doe: for there are in vs great wants of faith, of loue, of zeale, of patience, of contentment, & of euery good grace; ſo as thou haſt iuſt cauſe to proceed to ſentence of iudgement againſt vs, as moſt damnable tranſgreſſors of all thy holy commandements: yea ſuch as are ſunke in our rebellions, and haue many times & often committed high treaſon againſt thy maieſty, & therefore

fore thou maieſt iuſtly caſt vs all downe into hell fire, there to be tormented with Satan, and his Angels for euer. And wee haue nothing to except againſt thy maieſty for ſo doing: ſith therin thou ſhouldeſt deale with vs but according to equity, and our iuſt deſerts. Wherefore deere father we doe appeale from thy iuſtice to thy mercy, moſt humbly intreating thee to haue mercy vpon vs, and freely to forgiue vs all our ſinnes paſt whatſoeuer, both new and old, ſecret and open, knowen and vnknowen, and that for Ieſus Chriſts ſake, our onely Mediator. And wee pray thee touch our hearts with true griefe, and vnfained repentance for them, that they may be a matter of continuall ſorrow, and heart-ſmart vnto vs, ſo as nothing may greiue vs more then this, that we haue offended thee being our ſpeciall friend and father. Giue vs therefore (deere Father) euery day more and more ſight and feeling of our ſinnes, with true humiliation vnder the ſame.

Giue

Giue vs alſo that true and liuely faith, wherby we may lay ſure hold on thy Son Chriſt, and all his merits, aplying the ſame to our owne ſoules, ſo as we may ſtand fully perſwaded that whatſoeuer hee hath done vpon the croſſe, he hath done for vs particularly as well as for others. Giue vs faith (good Father) cõſtantly to beleeue all the ſweet promiſes of the goſpel, touching remiſſion of ſinne, and eternall life, made in thy Sonne Chriſt. O Lord increaſe our faith, that we may altogether reſt vpon thy promiſes, which are all, yea, and Amen Yea, that we may ſettle our ſelues. and all that we haue wholly vpon them: both our ſoules, bodies, goods, name, wiues children, & our whole eſtate, knowing that all things depend vpon thy promiſes, power, and prouidence. & that thy word doth ſupport & beare vp the whole order of nature. Moreouer, we intreat thee, O Lord, to ſtrengthen vs from aboue to walke in euery good way, and to bring forth the fruits of true faith in all our

particular

particular actions, ſtudying to pleaſe thee in all things and to be fruitfull in good workes, that we may ſhew forth vnto all men by our good conuerſation whoſe children wee are: and that we may adorne and beautifie our moſt holy profeſſion by walking in a Chriſtian courſe, and in all the ſound fruits and practiſe of godlines, and true religion. To this end wee pray thee ſanctifie our hearts by thy ſpirit yet more and more: ſanctifie our ſoules and bodies, and all our corrupt naturall faculties, as reaſon, vnderſtanding, will, and affections, ſo as they may be fitted for thy worſhip and ſeruice, taking a delight and pleaſure therein. Stirre vs vp to vſe praier, watchfulneſſe, reading and meditation in thy law, and all other good meanes whereby we may profit in grace and goodneſſe from day to day. Bleſſe vs in the vſe of the meanes, that we may daily die to ſin, and liue to righteouſneſſe: draw vs yet neerer vnto thee: help vs againſt our monifold wants. Amend our great

great imperfections, renue vs inwardly more and more, repaire the ruines ofour hearts, aide vs againſt the remnants of ſin. Enlarge our hearts to runne the way of thy Commandements, direct all our ſteps in thy word, let none iniquity haue dominion ouer vs. Aſſiſt vs againſt our ſpecial infirmities, and maſter ſinnes, that wee may get the victory ouer them all, to thy glory, and the great peace and comfort of our owne conſciences. Strengthen vs, good father, by thy grace and holy ſpirit, againſt the cõmon corruptions of the world, as pride, whoredome, couetouſneſſe, contempt of thy Goſpell, ſwearing, lying, diſſembling, and deceiuing. O deere Father, let vs not be ouercome of theſe filthy vices, nor any other ſinfull pleaſures, and fond delights, wherwith thouſands are caried headlong to deſtruction. Arme our ſoules againſt all the temptations of this world, the fleſh and the Diuell: that we may ouercome them all through thy help, and keep on the right way

to life, that we may liue in thy feare, and die in thy fauour, that our laſt daies may be our beſt daies, and that we may end in great peace of conſcience. Furthermore, deere Father, we intreat thee not onely for our ſelues, but for all our good brethren thy deere children ſcattered ouer the face of the whole earth, moſt humbly beſeeching thee to bleſſe them all, to cheere them vp, and glad them with the ioy of thy countenance both now and alwaies. Guide them all in thy feare, and keep them from euill, that they may praiſe thy name. In theſe dangerous daies, and declining times, we pray thee, O Lord, raiſe vp nurſing fathers and nurſing mothers vnto thy Church. Raiſe vp alſo faithful Paſtors, that thy cauſe may be caried forward, truth may preuaile, Religion may proſper, thy name onely may be ſet vp in the earth, thy Sonnes kingdome aduanced, and thy will accompliſhed. Set thy ſelfe againſt all aduerſary power, eſpecially that of Rome, Antichriſt, Idolatry, and Athe-

Atheiſme: curſe and croſſe all their counſels, fruſtrate their deuiſes, ſcatter their forces, ouerthrow their armies. When they are moſt wiſe, let them be moſt fooliſh: when they are moſt ſtrong, let them be moſt weake. Let thē know that there is no wiſdom nor coūſel, power nor policy againſt thee the Lord of Hoſts. Let thē know that *Iſrael* hath a God, & that thou which art called *Iehouah* art the onely ruler ouer all the world. Ariſe therefore O moſt mightie God, and maintaine thine owne cauſe againſt all thine enemies, ſmite thorow all their loines, and bow downe their backes, yea let them all be confounded, and turned backward that beare ill will vnto *Sion*. Let the patient abiding of the righteous be ioy: and let the wicked be diſappointed of their hope. But of all fauour, we intreate thee O Lord, to ſhew ſpecial mercy to thy Church in this Land wherein we liue. Continue thy Goſpell amongſt vs yet with greater ſucceſſe, purge thy houſe daily more & more, take away all things

that offend. Let this Nation ſtill bee a place where thy name may bee called vpon, and an harbour for thy Saints. Shew mercy to our poſterity, deare Father, and haue care of them, that thy Goſpell may bee left vnto them as a moſt holy inheritance. Defend vs againſt forrē inuaſiō, keep out Idolatry and Popery from amongſt vs. Turne frō vs thoſe plagues which our ſins cry for. For the ſins of this Land are exceeding great, horrible, and outragious, & giue thee iuſt cauſe to make vs ſpectacles of thy vengeance to all Natiōs; that by how much the more thou haſt lifted vs vp in great mercy, and long peace, by ſo much the more thou ſhouldeſt preſſe vs downe in great wrath & long war. Therfore deere Father, we moſt humbly intreat thee, for thy great names ſake, and for thy infinit mercies ſake, that thou wouldeſt bee reconciled to this land, and diſcharge it of all the horrible ſins thereof. Drowne them O Lord in thy infinit mercy through Chriſt, as it were in a bottomleſſe

gulfe

gulfe, that they may neuer riſe vp in iudgement againſt vs. For although our ſinnes bee exceeding many, and feareful, yet thy mercy is far greater. For thou art infinite in mercy, but we cannot be infinite in ſinning. Giue vs not ouer into the hands of the Idolaters, leſt they ſhould blaſpheme thy name, and ſay, Where is their God in whom they truſted? But rather, deere father, take vs into thine owne hands, and correct vs according to thy wiſedome: for with thee is mercy, & deep compaſſion. Moreouer, wee moſt hearrily beſeech thy good Maieſty to bleſſe our moſt gratious King *Iames*, and to ſhew much mercy to him in all things. Guide him in thy feare, and keep him in all his waies, working in his ſoule vnfeigned ſorrow for ſinne, true faith in the promiſes, & a great care to pleaſe thee in all things, and to diſcharge the duty of his high place, in all zeale of thy glory, and faithfulneſſe towards thy Maieſty: that as thou haſt crowned him heere in earth, ſo hee (ſpending

his daies, heere below in thy feare) may after this life be crowned of thee for euer in the Heauens. We beseech thee also to blesse his Maiesties most honorable priuie Counsellors. Counsell them from aboue, let them take aduice of thee in all things: that they may both consult, and resolue of such courses as may be most for thy glory, the good of the Church & the peace of this our Commonwealth. Blesse the Nobility, and all the Magistrates in the Land, giuing them all grace to execute iudgement and iustice, and to maintaine truth and equity. Blesse all the faithfull Ministers of the Gospell, increase the number of them, increase thy gifts in them: and so blesse all their labours in their seuerall places and congregations, that they all may bee instruments of thy hand to inlarge thy Sonnes kingdome, and to winne many vnto thee. Comfort the comfortlesse with all needfull comforts. Forget none of thine that are in trouble: but as their afflictions are, so let the ioyes and

and comforts of thy ſpirit bee vnto them: and ſo ſanctifie vnto all thine, their afflictions and troubles, that they may tend to thy glory, and their owne good. Giue vs thankefull hearts for all thy mercies, both ſpirituall and corporall: for thou art very mercifull vnto vs in the things of this life, and infinitely more mercifull in the things of a better life. Let vs deeply ponder and waigh all thy particular fauoures towards vs: that by the due conſideration thereof, our hearts may bee gained yet neerer vnto thee, and that therefore wee may both loue and obey thee, becauſe thou art ſo kind and louing vnto vs: that euen thy loue towards vs, may draw our loue towards thee, and that becauſe mercy is with thee, thou maieſt bee feared. Grant theſe things good Father, and all other needfull graces for our ſoules or bodies, or any of thine thorow out the whole world, for Ie-

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ſus Chriſts ſake, in whoſe name we further call vpon thee as he hath taught vs in his Goſpel, ſaying; *Our Father which art in Heauen. &c.*

FINIS.

